

A  
WORTHY  
Communicant :

OR  
A TREATISE,  
shewing the Due Order of  
receiving the Sacrament of the  
LORDS SUPPER.

By JER. DYKE, Minister of Epping,  
in ESSEX.

LEVIT. 10. 3.

*I will be sanctified in them that come nigh me.*

*Cypr. de Cen. Dom. Nec se judicant, nec Sacramenta di-  
judicant.*

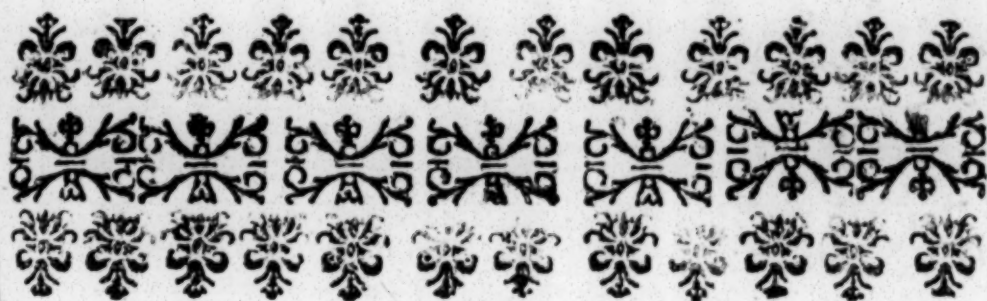
*Petr. Bles. Epist. 40. Vide ne Dominus dicat de te, Ecce ma-  
nus tradentis me mecum in menia, Et dederunt in eicam  
meam fel.*

LONDON,

Printed by J. Raworth, for Luke Fawc, and are  
to be sold at his shop, at the signe of the Parot  
in S. Pauls Church-yard. 1642.







TO  
The Right Honourable Lord,  
**THOMAS,**  
Earl of WINCHILSEA;  
And  
To the Right Honourable, the Lady  
**CECILL,**  
Countesse of WINCHILSEA,  
his most Pious Consort.

Right Honorable,



*I* was a salt and a smart  
speech, which once Melan-  
thon spake unto an Italian.  
You Italians will have  
God to be in the bread, in  
the Sacrament, whom ye believe not  
to be in Heaven. It were to be wished that  
many amongst our selves, were not under  
A 2 the

Ves Itali  
vultus Deū  
habere in  
pane quem  
non credi-  
tis esse in  
cœlis.  
Melch. A-  
dam in vita  
Melanch.



## The Epistle

Morn.  
myft.iniq.  
prog. 56.

the guilt of somewhat the like incongruities. It is an high opinion that men generally have of the Sacrament, and reason good, it should be had in pretious esteem; but that which is sad to consider, they partake of that Ordinance with such irreverence, carelesnesse, and prophanenesse of spirit, as if they beleev'd not there were a GOD, or as if in that Ordinance they had not to do with the God of Heaven. That which was once enjoyned the Dominican Priests, in memory and hatred of that hainous act of one of their fraternity, in poysoning the Emperour, Henric the seventh, in the Host, That they should communicate onely with the left hand, may be feared to be the case of too many through their own negligence, that they are no better than left-handed Communicants. It matters not before GOD with what hand the Sacrament be received, the right hand or the left, so the heart bee right, and the worke done in a right order. But yet in a spirituall sense to bee left-handed receivers, is a matter, not onely of disgrace, but of danger. It is all one in Scripture phrase, to be left, and to be lame-handed.

And

## Dedicatory.

And to be sure, to be left-handed in this work, is to be lame-handed. The lame, and the blinde, who knows not in what ill esteem they were with G O D ? The lame and the blinde had no acceptance with God. And wherein concerns it men to be more solicitous for acceptance, than in the solemn service of receiving the Sacrament ? No acceptance is to be had, but when it is well done. If thou do well, shalt thou not be accepted, sayes the Lord to Cain ? It was good which Cain did in offering Sacrifice ; but if thou do well, shalt thou not be accepted ? It must be a good thing, and a good thing well done, which shall finde acceptance. That speech of Aarons in his case, would be a very seasonable thought for men before the Sacrament ; Behold, this day such things have befallen me ; and if I had eaten the sinne-Offering to day, should it have been accepted in the sight of the Lord ? Happy were it, that before the Sacrament men would thus say with themselves ; Behold, this day, week, this moneth, &c. Such things have befallen me, and I have fallen into such sinnes as

Lev, 10.  
19.



## The Epistle

Deut. 26.

14

have made my person guilty, mine heart hard and dead; and if I should in such a case, before I have prepared my self by Faith and Repentance, eat the Supper of the LORD, should I be accepted in the sight of the LORD? They were crosses and afflictions which (by Gods providence) befell Aaron in the death of his Sonnes, and the sorrow and mourning that followed thereupon, that indisposed and unfitted him for eating the flesh of the sinne-offering. Sanctified things were not to be eaten in a mans mourning. They be sins that men through their own corruption fall into, that they live, and lie in; and the want of sorrow, and mourning for them, that unfits men for eating the Sacrament. With Spirituall sorrow and mourning for sinne, should these sanctified things be eaten. And for want of this, and other due dispositions, it is, that this holy Ordinance, that men seem to think so highly and reverently of, is so much abused and prophaned.

Conceiving it therefore a work of charity to direct people to a preparation, and a performance futeable to the holinesse and

## Dedicatory.

and excellency of the Ordinance, I have published this small Treatise. And such as it is, I present it to your Honours, as a publike testimony of that thankfulnesse, service, and due regard I owe unto you, and your Noble Family; the which deserves so much the more Honour from men, by how much the more it is honoured by God. <sup>a</sup> They were ill times that Salvian lived in, and complained of, when religion and godlinesse were thought stains and blemishes of Honour, as if Religion made Noble Persons vile, and ignobled greatnesse. But that which GOD calls Glory and Honour, let no man account shame and basenesse. It is most true which S. Bernard writes to Sophia, a religious <sup>b</sup> Noble Woman; Thou art the more Illustrious, that thou art made one of few, (alluding to that of S. Paul, Not many Noble) than that thou art born of Great Ones. That by Gods gift is thine own; this (namely, her Birth and Noble Parentage) thou art beholding to thy Parents for. That which is thine own, is so much the more dear, by how much the more

<sup>a</sup> Si quis ex nobilibus ad Deum converti ceperit statim honorem nobilitatis amittit-- Religio ignobilem facit-- Si honoratior quispiam religioni se applicuerit illico honoratus esse desistit. *Salv. de provid. lib. 4.*  
<sup>b</sup> Insignior plane, atq; illustrior, quod de paucis facta es, quam quod orta es magnis. Illud namque Dei munere tuum est.

Hoc tuorum. Porro quod tuum est, tanto carius est, &c. *Ber. ep. 113*



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Gen. 17.  
20, 21.

rare. Who shall finde a vertuous woman, much more a vertuous and Noble one? God indeed is no Acceptor of persons, yet I know not how it comes to passe, yet to passe it comes, that vertue in a Noble person is more pleasing, peradventure, because it is more shining. *As light is more glorious in the Starres of greater, than of lesser magnitude. It is a most sure thing, what ever the world may judge, that nothing so ennobles, as Christ, grace, and being in the Covenant.* I have blessed Ishmael, sayes the Lord; twelve Princes shall he beget; But my Covenant I will establish with Isaac. Account it your greater Honour to be in the Covenant, than to have Seed-Royall Issue out of your loyns, or to have Blood-Royall runne in your veyns. *Then are persons truly Honourable indeed, when precious in Gods sight: Since thou wast precious in my sight, thou hast been honorable. So may you, and yours, be ever more and more honourable; and long may your House flourish, in such and all other Honour. Experience lets us see, that not onely Nobles, but Nobility it self is mortall*

## Dedicatory.

mortall ; and that not onely great Men, but great Houses die. Yet there is a way to make Honours and Houses longer lived than many times they be. Davids prayer was this ; Let the House of thy servant be established before thee ; let it please thee to blesse the House of thy servant, that it may be before thee for ever, for thou blessest, O Lord, and it shall be blessed for ever. But that is not all that David did ; as he prayed God to blesse his House, so he himself also blessed his House ; And David returned to blesse his House. Needs must his house be established, when he not onely desires God to blesse it, but withall he blesses it himself, by doing what ever he might, that he might bring a blessing upon his House. Then do Great Ones blesse their Houses, when among other things they be like the Nobles of Israel. Those Nobles had their staves, which haply they bare in their hands as Ensignes of their Nobility. Now they made those staves which were the Ensignes of their Honour, the instruments also of common good : The Princes digged the Well, the Nobles of the people digged

1 Chron.  
17.24,27.

1 Chron.  
16.43.

Numb.21.  
11.



## The Epistle

Neh. 3. 5.

Ruth 4. 11  
12.

digged it with their staves. *With their staves of Honour they digged a Well for the common good, and publike benefit of the people. That is one speciall way to keep the staff long in a Family; and long to continue the Honour, Nobility, Dignity, and wealth of great Families; when they improve their Honours and Power, to honour GOD, in being serviceable what they can to publike good. It lies a black blot upon the Nobles of Tekoah, that they put not their necks to the work of the LORD, in not being forward to promote a common good; which, though a civill work, yet because it conduced to common good, is called the work of the Lord. As that thing blurs their Names, so who knows, but it might gradually moulder, bring down, and lay their Houses in the dust. This is out of question, that doing worthily makes a mans name famous, and his House glorious. Do thou worthily in Ephratah, say those Elders blessing Boaz; And be famous in Bethlehem, and let thine House be like the House of Pharez, That which was their blessing upon him,*

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*is, and shall be my prayer for you; that the God of Heaven, and Father of our Lord Iesus Christ, will be pleased to make good that blessing upour your Honours persons and hopefull posterity, that with Abraham, he would make you blessed and blessings; that ye being heirs of blessing here, may be heirs of blessednesse hereafter in the Kingdom of glory.*

Your Honors to serve you,

JER. DYKE.



## *A Table of the Heads of this Treatise.*

The due order of receiving the Sacrament of the Supper, and seeking God therein, stands in three kindes of Duties.

1. Duties antecedent, in doing such duties as must go before the Sacrament. All which come under the generall Head of preparation. Preparation is two-fold;

1. Habituell, having the soul furnished with such graces, as may make a man a worthy Communicant:

They are these, { Knowledge,  
Faith,  
Repentance,  
Charity,  
Obedience

2. Actuall, which stands in these things:

1. Solemn sequestration of a man self.

2. Examination, { 1. Of the Faith,  
Truth of { Repentance,  
Love.  
Obedience.  
2. Of the growth of Grace.  
3. Of our Wants.

3. Renewing and quickening our Habituell Graces.

4. Excitation and stirring up in our selves strong desires after Christ.

5. Stirring up in our selves a strong expectation of the benefits to be had in the Sacrament.

6. Earnest seeking of God by Prayer.

2. Duties

## *A Table of the Heads of this Treatise.*

2. Duties concomitant. In doing such duties as accompany the action of Receiving, where the generall Duty is: The offering up of our selves to God, in an holy and spirituall disposition in receiving the Sacrament. This stands in five things.

1. Solemn and serious meditation.
2. An exercise of { Godly sorrow for sin.  
repentance, { A solemn renewing of our cove-  
standing in { nants with God.
3. The actua- { Sacramentall offers.  
ting of faith { Sacramentall promises.  
upon { Sacramentall representations.
4. The Duty of Thanksgiving
5. An Exercise of Love and Merrey.

3. Duties subsequent. In doing such Duties as must follow after receiving. And they are two:

1. Examining a mans self how he hath sped at the Supper.

- |                         |   |  |
|-------------------------|---|--|
| 1. If sped<br>ill. Then | } | 1. Find out the cause of mis-<br>carriage, and be humbled for<br>it.           |
|                         |   | 2. Labour by after pains to<br>quicken, and make the Sacra-<br>ment effectual. |

- |                          |   |   |
|--------------------------|---|---|
| 2. If sped<br>well. Then | } | 1. Blesse God for it.   |
|                          |   | 2. Labour to keep and maintain<br>the holy frame of heart gotten<br>at the Sacrament. |

2. A speciall care to keep our vowes, and expresse the power of the Ordinance, in our holinesse of life and obedience.





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- Chap. 2. *The necessity of preparation before the Sacrament.*
- Chap. 3. *The danger of coming to the Sacrament without preparation.*
- Chap. 4. *The necessity of knowledge in a Communicant.*
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- Chap. 7. *The necessity of Charity and Love in an orderly Communicant.*
- Chap. 8. *The necessity of Obedience in an orderly Communicant.*
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- Chap. 11. *The Examination of Faith.*
- Chap. 12. *The Examination of Repentance.*
- Chap. 13. *The Examination of Love.*
- Chap. 14. *The Examination of Obedience.*

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Chap. 18. *God to be sought in special manner by prayer, before the Sacrament.*

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Chap. 20. *Faith to be actuated and exercised in the Sacrament, and an exercise of thanksgiving, love, and mercy.*

Chap. 21. *Subsequent duties, such as must follow the Sacrament received.*

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Imprimatur.

*Tho. Wykes.*





THE  
INTRODUCTION  
to the following Treatise,  
grounded upon

I CHRON. 15. 13.

*For because ye did it not at the first, the Lord our  
God made a breach upon us, for that we sought  
him not after the due Order.*

CHAP. I.

*That God must be sought in a right Order, as  
well as in a right Ordinance.*



E reade, 1 Sam. 4. 3, 4.

That the Israelites being  
beaten by the Philistims,  
they send for the Ark of  
God from Shiloh, to be  
brought into the Camp, that it might  
save them out of the hands of their eni-  
mies. Such be the silly and the poor con-  
fidences of carnal & superstitious hearts;

B

to



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to rest & rely more upon outward signs of *Gods* presence, & to betrust their safety wih them, than to take care for the presence of *God* himself. As if *God* had been so chained to his Ark, that it coming, *God* himself must needs come into their Camp. A farre wiser course it had been to have taken a course to have fetcht the *Lord of Hosts* himself, than the Ark of the Covenant of the *Lord of Hosts*. *God* could, and would have holpen them without the Ark; but alas, What could the Ark do without *God*? They might have learned another thing from *Moses*, *Num. 10. 36*. And it came to passe when the Ark set forward, that *Moses* said, Rise up, O *Lord*, and let thine enemies be scattered. He knew, and taught, That though the Ark did rise, yet if *God* sate still, it would not make one enemy flie; but let *God* arise, and let his enemies be scattered: it is *Gods* rising that is the enemies scattering. And suppose there had been somewhat in the outward presence of the Ark, yet what hope of help could they have by it, as it came attended? And the two sons of *Ely*, sayes the Text,

**Text** , *Hophni and Phinehas were there with the Ark of the covenant of God. Little likelihood of Gods being there, when they were there. Their presence in the Camp was likelier to do them more mischief, than the Arks presence was like to do them good. But they so dote upon the Ark, and put such confidence in it, have it they must, and have it they will, not taking care to bring God along with it, nor being in any fear of miscarriage, though it comes upon the profane shoulders of Hophni and Phinehas. Well, and when they have it, how speed they? That confidence of theirs was miserably checkt, not onely by their own ruine and overthrow, but by the captivity of the Ark. Even that which they hoped should have saved them out of the hand of their enemies, was delivered into the enemies hands: He delivered his strength into captivitie, and his glory into the enemies hand, Psal. 78. 61. So righteous it is with God, to let men see the vanity of their fond confidences, That the wind shall carry them all away, that va-*



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nity shall take them, *Isai. 57. 13.* That he rejects such confidences, and that men shall not prosper in them, *Ierem. 2. 37.* Well, but now though *Israels* confidences be in the dust, yet have the *Phllystims* little reason to vaunt of their victory: The Ark, though it saves not *Israel*, yet proves a plague to the *Philistims*: God soon makes them weary of their booty, and makes them glad to return it home again; and that with flying Colours, and in an Honourable manner. And now the Ark returning, is not seated, as before, at *Shiloh*, where it had been, till its captivity, ever since the dayes of *Ioshuah*; but was placed in the City of *Kiriath-Iearim*, a City in *Iudah*. There it remained separated from the Tabernacle, unto the time of *Dauids* fetching it thence, which could not be lesse than about the space of forty seven yeers. *Samuel* and *Saul* governed the people forty yeers: and *David* reigned in *Hebron* seven yeers, before he came to *Ierusalem*. All this while were the Ark and Tabernacle separated; yea, the Ark was not enquired

red at, *all the dayes of Saul*, 1 Chron. 14. 3. Out of all which, by the way we may note, That the want of some Ordinances of God doth not disannul a Church of God. A Church may want some Ordinances, Ordinances of great weight, and yet be a true Church; or else for these forty seven yeers there had been no true Church, nor true worship in *Israel*; and so not in the world. The Ark, and enquiring at it, was a matter of great weight in Gods Church, and worship. It was one of the most speciall types of Christ, a Symbol of Gods gracious and speciall presence: it was the place of Gods speciall residence; he dwelt between the Cherubims, and from thence he gave answers. It was the first and chiefeft of all the holy things; for it principally was the Tabernacle made, *Exod. 40. 18. 21.* It sanctified the whole Tabernacle: *The places are holy, whereinto the Ark of the Lord hath come, 2 Chron. 8. 11.* And yet this Ark out of the Tabernacle, the place of worship and sacrifice, the space of forty seven yeers. Yea more, during all *Dauids*



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time, it continued separated from the Tabernacle, it being pitched in a Tent by it self at *Ierusalem*, and the Tabernacle being at the High-place in *Gibeon*, 1 *Chron.* 1. 4, 5, 6, 13. The Ark and the Tabernacle never came together more, after it was once removed from *Shiloh*: but when *Solomon* built the Temple, and the Tabernacle was dissolved, then was the Ark placed in the Holy of Holies in the Temple. And yet all this while who will say they had not true worship, and a true Church? Wants therefore and defects in a Church, unchurch it not.

The Arke now having continued forty seven yeares at *Kiriath-Iearim*, *David* being made King over all *Israel*, and come to *Ierusalem*, the first thing we read he did, after his plenary possession of, and inauguration into the Kingdome, Is to bring home the Ark from *Kiriath-Iearim* unto *Ierusalem*. In the bringing it home they meet with a shrewd check, and a sore miscarriage in the death of *Uzzah*: and that by reason of a miscarriage in the carriage of the Ark

Ark upon a Cart, which should have been born upon the Priests shoulders. *David* finding their former errour, and their fail in a prescribed formalitie; doth now a second time set upon the work, and in this Chapter and place, directs the Priests what course to take, and gives them to understand, that for want of this observance, *God* gave them that former blow in *Vzzahs* death. Sanctifie your selves both ye and your brethren, that you may bring up the Arke of the Lord God of Israel; namely upon your own shoulders, according to the Canon, *Exod. 25. 14.* as the 15. verse of this Chapter explains it: For because ye did it not at first, vers. 13. The Lord our God made a breach upon us, for that we sought them not after the due order. As if he had said, It was not only *Vzzahs* errour in touching the Ark contrary to that, *Num. 4. 15.* but it was all your errours to carry it in a Cart, when it should have been born upon your shoulders. Indeed unto the Sonnes of *Gershon*, and to the Sonnes of *Merari* *Moses* gave Waggon and Oxen, accord-



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ing to their service, but unto the Sons of *Kohath* ( who were to bear the Ark, *Numb. 4. 5, 15.*) he gave none: Because the service of the Sanctuary, belonging to them, was, that they should bear upon their shoulders, *Numb. 7. 6, 7, 8, 9.* A *Gershonites* or a *Merarites* burthen might be carted, but not a *Kohathites*; they must put their shoulders to the burthen. And for this irregularity was the breach made. Indeed the Philistims sent home the Ark in a Cart, but God brooks not the Carting of the Ark in *Israel*: God will bear with that in Heathens and Strangers, which he will not brook, nor wink at in his own people, who must live by rule. He will be sanctified in all those that draw neer unto him. So precisely strict is God for the observation of his Ordinances; and so jealous, and so quick a Judge in cases of the smallest prevarication.

The thirteenth Verse then is the reason of that counsell given, vers. 12. You must sanctifie your selves, and you must bring home the Ark. We went another way to work before; and Gods displeasure

pleasure brake out against us, because we sought him not after the due Order. The Point then we may learn, is this.

*That it is not enough to seek God, but we must seek him after the due Order that he hath appointed and prescribed : And, That where God is not sought, after the due Order, there men not onely meet not with a blessing, but with a blow, and with a breach.*

To go and fetch the Ark, and to enquire of God at it; it was an Ordinance of God, but to neglect the sanctification of themselves, that they might bring up the Ark of the Lord, and to carry it in a Cart, this was not according to Gods Order. His Order was, that they themselves should bear it, and that they should sanctifie themselves before-hand for the service. *David* and his people made full account of it, when they went about that dayes work, to have a good and comfortable day of it : but Gods Order being neglected, instead of a blessing, they meet with a blow, and a breach. It proved a  
sad



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sad day, they were sent home with sad and sorrowfull hearts. It is true indeed, that the carrying of the Ark upon a Cart, was a fail but in point of outward order, the due outward order was not observed. And if God be so severe in making a breach upon them, for the breach of an outward order, how much more severe may it be thought will he be in denying a blessing, and in making a breach, for the neglect and breach of that spirituall and inward order, with which he requires holy services to be performed? God hath prescribed not onely holy *Ordinances* and wayes, in which he will be sought and found; but he hath also prescribed an holy *Order*, and a spirituall manner, after which, and in which, he will be sought in the use of those his *Ordinances*. Gods *Ordinance*, and Gods *Order* must ever go together. Let us suppose that which cannot be. Suppose that a man could seek *God* in the *right Order*, in regard of inward disposition of spirit, in a *wrong ordinance*; yet *God* being sought in a *wrong Ordinance*, though

though in a *right Order*, no blessing, but a breach were to be expected. So contrarily, Though a man seek God in a *right ordinance*, yet if he seek him in a *wrong Order*, for inward frame of heart, not a blessing, but a breach would follow. As no blessing is to be expected from a right Order in a wrong Ordinance, so no blessing from a right Ordinance in a wrong Order. The blessing is derived from God, through a right Ordinance used after a due Order. We shall see both going therefore together. See Isa. 64. 5. *Thou meetest him that rejoices, and works righteousness, those that remember thee in thy wayes.* Here is first, Gods blessing, communion, and fellowship with God, *Thou meetest him.* When God meets a man seeking him, there is a blessing: but mark in the next place, how the blessing is met withall: and that by doing two things. First, there is a seeking in Gods Ordinance: *That remember thee in thy wayes*: they that will meet God, must seek him in his *own wayes*. His Ordinances are his *wayes*, and his *walks*. If we make *walks*,  
and



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and wayes of our own, there can be no meeting of God in them, because he will walk in no waies, but his own.

Secondly, there is a *seeking* in Gods Order, that rejoyces, that works righteousness. There must be a seeking him in that Spirituall manner, with the heart set in due order, in all those gracious dispositions that God requires, and then God meets a man. But now, as a man that seeks God out of his Ordinance, meets not with him, because he seeks him not in his wayes; so though a man do seek him in his wayes, yet if he rejoyce not, and work not righteousness, but seeks Gods with an unholy, a dead, and a dull heart, though he be in Gods eyes, and seek God in a right Ordinance, yet he seeks not in a right Order; and therefore neither God nor his blessing met withall. God meets with a man that seeks him in both joyntly, *Right Ordinances*, and *Right Order*. The like we have, *Ier. 29. 12, 13.* *Then shall ye call upon me, and ye shall go, and pray unto me, and I will hearken unto you; and ye shall seek me, and finde*

*finde me, when you shall search for me with all your heart.* Here is a promise of a blessing to them that seek God. But first they must seek God in his Ordinance. *Ye shall call upon me, and ye shall go, and pray unto me; not go to Saints, Angels, Images, Idols; that's none of Gods Ordinance.* Secondly, they must seek God after his Order, *when ye shall search for me with all your heart.* Thus Gods blessing attends seeking in his Ordinance, and Order joyntly. If they prayed with all their heart, that were his Order; but if they prayed to an Image, that were not his Ordinance; therefore in such a case would he not be found. So again, if they prayed to him, that were his Ordinance; but if they prayed with dead and dull hearts, that were not his Order; therefore neither in such a case would he be found.

But this is not all. There is not onely no blessing, but there is a breach, where God is not sought after the *due Order*. We shall see it true in the severall Ordinances wherein God is sought.



1. In the *Word*, God is sought in the *Ministry of the Word*, 1 Sam. 9.9. *Before-time in Israel, when a man went to enquire of God, thus he spake: Come let us go to the Seer.* Therefore when they went to the *Seer*, they went to *enquire of God*. That is one *Ordinance* wherein God is sought. But yet when God is not sought in the due order in this *Ordinance*, it brings no blessing, but a breach, 1 Cor. 1.23. *To the Jewes a stumbling-block, to the Gentiles foolishnesse, 2 Cor. 2.16. A savour of death unto death, Isa. 28.13. And the word of the Lord was unto them, that they might go, and fall backward, and be broken, and be snared, and taken. And be broken.* There is a breach in stead of a blessing.

2. In *prayer*. God is sought in *prayer*, Zach. 8.21, 22. *Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; yea many people shall come to seek the Lord of Hosts in Ierusalem, and to pray before the Lord.* That is another *Ordinance* wherein the Lord is sought. But when God is sought in *prayer*, and not sought in the due Order, not a blessing but

but a breach follows. *Psal. 109. 9. Let his prayer become sin.* If our light become darknesse, how great is that darknesse? If our duties become *sin*, how great is that *sin*? A prayer turned into *sin*, is a curse, and brings a curse.

3. In sacrifices of the Old Testament. They were Ordinances in which God was sought. *Hos. 5. 6. They shall go with their Flocks, and with their Herds to seek the Lord.* But yet if God were not sought in them after the due Order, there was a breach instead of a blessing, *Prov. 21. 27. The sacrifice of the wicked is an abomination, how much more when he brings it in wickednesse?* When he brings it with an heart out of order? *Mal. 2. 3. I will spread your dung upon your faces, even the dung of your solemn feasts and sacrifices.*

4. In fasting. God is sought in it, *Ezra 8. 21. I proclaimed a fast---to seek of him a right way for us.* *Esay 58. 2. 3. Yet they seek me---wherefore have we fasted? Yet if God be not sought, in fasting, after the due order, there follows a breach,* *Jer. 14. 12. When they fast, I will not hear their*



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*their cry. There is no blessing; But that's not all. there is a breach also. But I will consume them by the sword, and by the famine, and by the pestilence.*

5. In *Sacraments*. God is sought in the use of them. 2 *Chron.* 30. 19. *That prepares his heart to seek God; namely, in the use of the Sacrament of the Passeeover. But yet if God be sought in the Sacrament, and not after the due Order, it will prove a breach; we see it in Judas, he received the Passeeover, the Sop was the close of it; and see what followed, Iohn 13. 27. And after the Sop Satan entred into him. The devill made a breach into his soul. The Sop proved poyson to him; and when he receives it, he receives the devill. Not because he received an evill thing, for the Passeeover was Gods Ordinance, but because, as Augustine sayes, he being an evill man, received a good thing in an evill manner, in an undue order.*

Nam & nos hodie accipimus visibilem cibum. Sed aliud est Sacramentum, aliud virtus Sacramenti. Quam multi de Altari accipiunt & moriuntur, & accipiendo moriuntur?

unde dicit Apostolus, Iudicium sibi manducavit & bibit. Nonne buccella Domine venenum fuit Iudæ? Et tamen accepit: & cum accepit, Inimicus in eum intravit: non quia malum accepit, sed quia bonum male malus accepit. *Aug. Tract. in Ioh. 26.*

We

We see it in the Israelites, 1 Cor. 10. 2, 3, 4, 5. All baptized, did all eat the same Spirituall meat, did all drink the same Spirituall drink; *But with many of them God was not well pleased*; there is the want of the blessing; *for they were overthrown in the Wildernesse*; there is the breach. We may see it in the Corinthians, 1 Cor. 11. 29, 30. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself: for this cause many are weak and sickly, and many sleep.* He that eats and drinks the Bread and Wine in the Sacrament, he uses a right Ordinance; but he that eats and drinks unworthily, he uses it not in a right Order; and therefore not only no blessing, but a breach follows, both upon soul and body.

The grounds of this Truth, are these two:

First, all Gods Law is copulative, *Law. 2. 10.* And therefore mark, *Deut. 5. 17, 18, 19, 20, 21.* how those Commandments are laid down: Thou shalt not kill; *And*, thou shalt not commit Adultery; *And*, thou shalt not steal;

C

And



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*And* thou shalt not bear false witness, &c. He doth not say as *Exod.* 20. Thou shalt not Kill, Thou shalt not commit Adultery, Thou shalt not steal, &c. But we see one of these Commandements is knit to the other by the copulative particle, *And*. That same particle, *And*, is amongst these Commandments, as the Taches and Loops were amongst the Curtains of the Tabernacle. The Taches put into the Loops, did couple the Curtains of the Tent, and sew the Tent together, that it might be one, *Exod.* 26. 10, 11. So doth this particle couple these Commandments together. Now as it is with those Commandments there specified, so it is with all the rest, the first, second, third, &c. Thou shalt have no other gods before me; *And*, Thou shalt not make to thy self any graven Image; *And*, Thou shalt not take the Name of the Lord thy God in vain. So that the breaking of one, is the breach of the whole Law, as he that had uncoupled but one Curtain of the Tabernacle, had uncoupled the whole Tent.

Now

Now then the same Law of God that commands *Ordinances*, the same Law of God commands *Order*. And he that breaks the Commandment enjoinning *Order*, whether outward or inward, makes a breach upon the whole Law. And when we make a *breach*, what can we look for, but a *breach*? God commands *Order*, even outward *Order*, and will have it precisely observed, *Levit. 1. 7, 8. The Priests shall lay the Wood in Order upon the Fire, and the Priests shall lay the parts, the Head, and the fat in Order upon the Wood.* Not onely *Wood* laid upon the *Fire*, but laid in *Order*; not onely the parts, *Head* and *Fat* laid upon the *Wood*, but laid in *Order*. And *Abraham*, *Genes. 22. 9.* laid the *Wood* in *Order*.

Now God that commands outward *Order*, and stands so punctually upon the outward *Order*, how much more commands he, and stands he upon inward *Order*: the right ordering and disposing of the inward man? If God will have the *Wood* in *Order*, the parts of the *Beast*, the *Fat* and the *Head* in *Order*



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in the sacrifice, how much more requires he to have the Heart and Soul of a man in *Order* in any holy service, and in the use of any holy Ordinance of his? As to *Hezekiah* in that case, *Isai. 38. 1. Set thine house in order, for thou must die.* So set thy soul in *Order*, for thou must pray, hear the Word, receive the Sacrament. Let all things be done decently, and in order, *1 Cor. 14. 40.* That is a Canon, and a Commandment for outward *Order*; and God, that will have men so Canonically for his outward *Order*, how much more requires he, that men be as regular for inward *Order*? Let all things be done holily, and in spirituall *Order*. Let not only the Word be heard, Gods Name be called upon, the Sacrament received, but let it be done after the due *Order*, with an heart, and a spirit so spiritually ordered as God commands. So that God commanding inward *Order*, as well as an outward Ordinance, and his Law being copulative, such must our obedience be, or else we make a breach in his Law, in uncoupling what he hath coupled

coupled together. *What God hath joyned together, let no man put asunder*, what God hath coupled together, let no man uncouple. He hath coupled together the second Commandment, enjoyning his Ordinance; and the third, enjoyning the inward manner, and *Order* of the use of his Ordinance. And therefore to use his Ordinance without that *Order*, is a breach of what he hath coupled. And if we make a breach in his Law, what wonder if he make a breach in our service, in our comfort?

That same, *Levit. 22. 21. Perfect shall it be to be accepted*. God expects perfection, perfection of parts where man expects acceptance. Now as unto that which is good, so unto that which is perfect, there must be an entire concurrence of all requisites. The defect or want of any one thing required, may cause an imperfection; but to the constitution of perfection, there must be a meeting of all things required. It will appear in the case specified, *Lev. 22. 21. The sacrifices of Beeves, or Sheep, there mentioned, must be perfect*. Now

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Non est  
Actio bo-  
na: simpli-  
citer, nisi  
omnes  
bonitates  
concur-  
rant: quia  
quilibet  
singularis  
defectus  
causat ma-  
lum; bo-  
num au-  
tem causa-  
tur ex in-  
tegra cau-  
sa. *Thom.*

*Aquin. 12.  
2. 2. q. 18.  
Art. 4.*

Bonum  
causatur  
ex integra  
causa, ma-  
lum autem  
ex singu-  
laribus  
defecti-  
bus. *Id. ib.  
q. 19. Art. 6.*



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if the beast had wanted but any one part, an eye, an ear, an horn, an hoof, any one of these defects had caused an imperfection, and the sacrifice had been imperfect, and so no acceptance of it. But now to have made it *perfect to be accepted*, it must have all, and every one of the parts, every member of the body in its number and proportion. Now the equity holds in all duties of worship. To what end is our worship, if not *accepted*; if we will have it *accepted*, we must have it *perfect*; there must be all these things in it that God requires. Now God requires in worship, not onely that we use his Ordinance, but his *Order*; as outward, so inward. Now when there is this perfection that God requires, then may a blessing and acceptance be expected. But if that *Order*, that Spirituall *Order* which God calls for, be wanting, if wanting in any one part of it, there the duty is imperfect, there no acceptance can be looked for, but rather a breach. We may see it exemplified in the Law of the peace-Offerings, *Levit. 7*. First, see the O. di-  
nance

nance of God, ver. 11, 12, 13. There is the substance of the sacrifice prescribed. Then the *Order* is prescribed. That they be eaten *in due time*, vers. 16. It shall be eaten the same day that he offers his sacrifice. That the *flesh* be clean, verse 19. And the *flesh* that touches any unclean thing, shall not be eaten. That the persons that do eat it, must be clean, verse 19. And as for the *flesh*, all that be clean shall eat thereof; that is, all that eat thereof, must be clean, as appears by that which follows, vers. 20. So then as here is the Ordinance prescribed, so the order of eating; that they be eaten *purely*, that *pure* things be eaten, that they be eaten of *pure* persons. Their peace-offerings thus eaten, were accepted, because here was perfection from the concurrence, and integrity the causes constituting perfection: But now if any one of these things were missing in point of Order, it made them imperfect, and so unacceptable. If not *purely* in regard of *time*, though *pure flesh*, and eaten by *pure persons*, yet no blessing, no acceptance, but a breach,

Atq; hæc munera purè, à puris, pura percipi oportuit ex præscripto Dei. Iun. Analysin Levit 7.



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verse 18. *It shall not be accepted, it shall be an abomination, and the soul that eateth of it, shall bear his iniquity. If not pure flesh eaten, though in due time, and so purely, though by pure persons, yet not accepted. If not eaten by pure persons, though in due time, and though pure things, yet not onely no acceptance and blessing, but an uncomfortable breach, Even that soul shall be cut off from his people, verse 20, 21. So then perfection being required unto acceptance, and an universall concurrence of all things commanded by God, required unto perfection; and Order being required of God, as well as his Ordinance; therefore it is not enough to seek God in an Ordinance, but he must be sought after that due Order which he hath prescribed, or else we may not onely meet with no blessing, but with an heavy check, and such a breach as may send us away from Gods Ordinances, with a drooping and a mourning heart.*

This serves first to let us see what the reason is, That many times after our seeking God in his Ordinances, it fares  
so

so ill with us as it doth. God hath promised to make us *joyfull in*, and so to send us *joyfull away* from his House of prayer, *Isa. 56.* And he makes his people not onely to feel joy and gladnesse, but he makes them *hear it*, *Psal. 51. 8.* He infuses it by hearing the Word, and promises opened. He promises to make us rise from his Table, full of quickning, comfort, joy, refreshment, and ravishment of spirit : *Take, eat ; this is my Body,* my Body which shall feed you, quicken, refresh, and comfort you. Now it may be thou hast come many a *Lords Day* to the House of God, to the Table of the Lord, and hast met with no such blessing, hast found no such cheering, no such comfortable refreshment : Nay, thou hast rather met with a blow, and a breach, thou hast gone away with a dead, a sad, a drooping, and an uncomfortable spirit. Thou hast seen, it may be, some such spirituall token of Gods displeasure, as might make thee call the Church, the Table of the Lord, *Perez-uzzah*, or *Perez-nepheesh*, the breach of thy soul. And what thinkest thou



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thou may the reason be? Is Gods hand shortened? Is his fidelity weakned? Are his Ordinances deforced or enfeeble? No, by no means. God is as powerfull and as faithfull, as ever; his Ordinances as energetically, operative, and efficacious, as ever: what then may the reason be? An hundred to one, but the Lord hath made this breach upon thy soul, because thou soughtest him not after the *due Order*. Call thy self to an account; was there that prayer, humiliation, renewing of thy repentance, and quickening of thy faith before-hand, as there should have been? If thou hast made a breach in Gods *Order*, it is not strange that God hath made a breach in thy conscience, and comfort. Certainly, it seldome fares thus ill with any man in the use of Gods Ordinances, but upon due search it will be found that there hath been a neglect of *due Order*.

And let it teach us in the second place, not to rest contented in the bare and formall use of any Ordinance; but let it be our great care, to seek God in

it, after the due Order. Do not satisfie thy self, and set up thy rest in praying, hearing, but have a speciall care to do these duties after the due Order. But in more speciall manner be exhorted to think upon this, when thou art to receive the Sacrament. Men have generally an high conceit of the Sacrament, what ever esteem they have in the mean time of other Ordinances. And true it is, that it is a very precious Ordinance of God, and highly to be esteemed: but yet strange it is, to see what little regard men have to come in due Order thereunto. In any case men must come, and it were the greatest wrong that could be, if they should not come: be they adulterers, drunkards, swearers be their lives and wayes what they will, yet because it is the custome to come at such a time, in any case they must come. No question but many have the same idle and vain conceits that some had in *St Chrysostomes* time, that if they came at such & such times, what ever their lives were, yet it skill'd not, the coming at such times was disposi-



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Multos video qui Christi corporis sunt participes inconsiderate, & temere, & magis ex consuetudine, & lege, quam ex cogitatione, & consideratione. Si advenerit, inquit, tempus sanctæ Quadragesimæ, qualiscunque fuerit quispiam, sit participes mysteriorum, si advenerit dies Epiphaniæ.

Atqui tempus ad ea accedendi, neque Epiphania, neque Quadragesima, facit dignos qui accedunt, ἀλλὰ ψυχῆς εἰλικρίνεια, καὶ καθαρότης. Chrysost. ad Eph. Hom 3.

disposition sufficient for the service. But hear how he cries down that vain conceit. *I see many, sayes he, that are partakers of the Body of Christ inconsiderately, and rashly; more out of Custome and Law, than out of consideration. If the time (sayes one) of holy Lent be come, or the day of Epiphany be come, what kinde of person soever the man be, he is made partaker of the Mysteries. But it is not the time of coming unto them, neither Epiphany nor Lent, which makes them worthy that come, but the sincerity and purity of the soul. Alwayes come with that, never come without it. So that they lookt more at the time they came, than to come with sincerity and purity; as if the time should impart that holiness to them which the Sacrament requires, and they neglected to bring with them. And are not there too many in the world, that nourish such secret conceits in their hearts, who think, that so long as they come at such times, as Law*

and

and custome sets, all is well enough, there needs no more to look after? But let men know, that at what time soever they come, let it be ever so solemn a time, or how often soever they come, were it monthly, or daily, yet if they come not after the due Order, they shall be so farre from receiving a blessing, that they shall receive a breach, yea, a very curse upon their souls: let a man come as oft as he will to the Sacrament, yet if he come not after the due Order, God will deal with such a Communicant, as with the wicked man in that case, *Iob 20. 23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him whilest he is eating.* So here, when a man comes to the Sacrament, and not after the due Order; even whilest he is eating, God may rain down his wrath upon him; and when he thinks to eat Christs flesh, and drink his blood, that which he eats, may be sawced, and that which he drinks, may be spiced with the bitter wrath of God. Such is the case oftentimes of many Receivers,



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ceivers, who will be coming to the Sacrament without any regard to Gods due Order: as it was with the Israelites with their Quails, *Psal. 78. 29, 30, 31.* So they did eat and were filled, for he gave them their own desire: but whilest the meat was yet in their mouthes, the wrath of God came upon them. Quails were dainty food, but wrath was ill sawce: flesh they must needs have, no remedy, and they murmur that they have it not: flesh they have, and wrath they have. And the wrath of God came upon them while their meat was yet in their mouthes. Who would have their meat to have had their sawce? So, many will needs come to the Sacrament; by no means may they be perswaded to forbear till better fitted; come they must, there is no remedy; and they have their desire: but while the Sacramental meat is yet in their mouthes, the wrath of God comes secretly and insensibly upon their souls, because they come and do not seek God after the due Order. That same is an heavy curse, *Psal. 69. 22.* Let their Table become a snare for

fore them, and that which should have been for their welfare, let it become a trap. It is very heavy, when our ordinary Table becomes a snare unto us; but to have the Table of the Lord become a snare, and the Sacrament, which is appointed for our welfare, to become a trap; what judgement can be imagined heavier? And yet this is the sad condition of such as come not to the Lords Table after the due Order, even that holy Table becomes a snare unto them. How wondrous jocund and jolly was Haman, that he must go with the King to Esthers banquet? Esther 5. 9. Then went Haman forth, that day, joyfull, and with a glad heart. And he brags of it, vers. 12. Yea, Esther the Queen did let no man come in with the King, unto the Banquet she had prepared, but my self: And to morrow I am invited also unto her with the King. But little reason had the man to be so cranck; for not only at the Banquet, but at the Banquet of Wine, Esther 7. 7. which was the merriest Banquet of all, he meets with the Kings wrath, and thereupon with the sentence of death. How happy



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happy were it, it were not the case of many Communicants; full brag and jolly they be, that though they be most unfit, yet they may come, and none can keep them back; and to the Sacrament they will go, that they will: but alas, at the very *Banquet of Wine*, they meet with the King of Heaven his wrath upon their souls, which there arrests them, and sentences them to death. As if God should say; Lo, here is a company of people come to my Table, and amongst them, I spie a great many that are not come after the due Order; and shall such as these, that thus unduly and disorderly seek me, meet with my blessing? Shall these have my Christ? such as these, shall they eat my Sonnes flesh, and drink his blood? No, here is not for you. God will say to them, as Nabal to Davids servants, 1 Sam. 15. 10, 11. *Who is David? And who is the Sonne of Iesse? Shall I take my bread, and my water, and my flesh, that I have killed for my Shearers, and give it unto men whom I know not whence they be?* So will the Lord say to all such; Who are ye? and whence

whence are ye ? shall I take my Sacramentall bread , and my Sons flesh and bloud , which I have prepared for such as come after the due order , and give it unto a company of persons , I know not whence they are ? Be gone , and meddle not ; or if you will needs be meddling, not onely no blessing, but my curse be upon your communicating: therefore in the fear of GOD look we to it , to come to this holy Ordinance in an holy Order. A great conscience is to be made of comming. It is a grievous sin to neglect Gods Ordinance ; and as great a conscience is to be made of comming after the due Order. Be no lesse solicitous to come in due Order, than to come to the Ordinance.

CHAP. II.

*Of preparation before the Sacrament , and the necessity of it.*

**S**ince then our comming to the Sacrament , is not enough , unlesse we  
D come



come in due Order: and since the danger of coming otherwise, is so great, it will not be amisse to make enquiry, and to consider what is that *due Order*, and that holy and spirituall manner, after which God is to be sought in the Sacrament.

This due Order therefore of seeking God in the Sacrament of the Supper, it stands especially in three things, or three kindes of Duties.

- In {
1. *Doing such Duties as must go before the Sacrament. Antecedaneous Duties.*
  2. *Doing such Duties as accompany the Action of Receiving. Duties concomitant.*
  3. *Doing such Duties as follow after the Action of Receiving. Duties Subsequent.*

I. *In doing such Duties as must go before the Sacrament. And they may all be reduced to this one Duty of Preparation.*

The Duty then before the Sacrament, is *Preparation*. This is Gods Order, and this is to seek God after the due Order

Order, to begin with *preparation* : and the man that desires to seek God orderly, must first prepare himself. A man coming to the Sacrament without preparation, comes not after the due Order. *Take heed to thy foot when thou enterest into the House of the Lord, Eccl. 5. 1.* Now when we come to the Sacrament, we come to the Table of the Lord : and if it concern a man to prepare himself, before he enter into the *House of the Lord* ; then much more when he comes to approach to the *Table of the Lord*. See how *David* speaks here in this Text. *Sanctifie your selves and your brethren, &c. for we sought him not after the due Order.* Therefore they that will seek God in due Order in the use of his Ordinances, must first *sanctifie* and prepare themselves. It holds good in the case of the *Sacrament*, which *Samuel* spake in the case of *Sacrifice*, *1 Sam. 16. 5.* *Sanctifie your selves, and come with me to the Sacrifice.* So, *Sanctifie your selves, and come to the Sacrament.* Come, but first sanctifie your selves. *Psal. 26. 6.* *I will wash my hands in*



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*Innocency, and So &c. 1 Cor. 11. Let a man examine himself, and So &c. It was not enough then to compasse Gods Altar, but it was to be compassed So. It is not enough to eat of this Bread, to drink of this Cup, but it must be eaten So, drunken So. This same So, it notes unto us the due Order of seeking God in his Ordinance. We seek God in due Order, when we seek him So : We eat and drink in the Sacrament in due Order, when we eat and drink So ; That is, when we do it so, as St Paul enjoyns, with due preparation going before. There ought to be no lesse care in us, coming to receive the Sacrament of the Lords Supper, than was required in the Jews, to the eating of the Passeever. And speciall care was required of them for preparation, see 2 Chr. 35.6. So kill the Passeever, and sanctifie yourselves, and prepare your brethren. And if they were in their places to be carefull to prepare others, how much more ought others to be carefull to prepare themselves? And that is to be observed, Exod. 12. 3. Speak unto all the Congregation*

gation of Israel, saying, In the tenth day of this Month, they shall take to them every man a Lamb, a Lamb for an house. And verse 6. And ye shall keep it untill the fourteenth day of the same Month. So that the Lamb was taken and set apart, four dayes before it was killed. What might the meaning of that Ceremony be? what ever other meaning it had, this might be one thing aimed at therein; To teach them what care they were to have, of preparing themselves for eating the Passeeover: if the Lamb must be prepared, and be set and kept apart from the rest of the Flock, four whole dayes before; then how much more were they in a solemn and an holy manner, to prepare themselves for the eating of that Lamb? What was all that four dayes separation of the Lamb, but a continuall standing-Sermon, preaching preparation to them? It was as if God had said unto them, *Be ye also prepared.* It questionlesse teaches that there should be a preparation; and that not a sudden, but a solemn, serious preparation, some good space of time



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before men come to receive the Sacrament.

Therefore we reade, *Ioh. 19. 14.* That the *Jews* had a *day of preparation*; and it was the *preparation of the Passeeover*. And verſe 31. *Because it was the preparation.* And upon that ground was that *Acts* of theirs, In abſtaining from coming that day into the Judgement Hall, *Iohn 18. 28.* And they themſelves went not into the Judgement Hall, lest they ſhould be defiled; but that they might eat the *Passeeover*. It ſhews, That upon the day of their preparation, they were to take heed of doing any thing that might defile them, and unfit them for the eating of the *Passeeover*: though it be true, that they were not in that caſe ſo careful to keep themſelves from morall, as from ceremoniall defilement. And if ſuch preparation were required for the eating of the *Passeeover*; why then ſhould not there be as great a care at leaſt, if not greater, to come with due preparation to the Lords Supper? Is our Sacrament inferiour to theirs, in institution, excellency, efficacy, benefit, and

and comfort? Nay, is it not in many regards above and beyond it? and shall our preparation be lesse than theirs?

When we are invited to our neighbours tables, to feast with them, how do we spruce up our selves, in our comlyer and cleanlyer apparell? and how much rather will we choose to be absent, than to come in undecent and homely attire? When we come to the *Sacrament*, we come to the Lords Table, to a Feast of his preparing: and therefore should be no lesse carefull to dresse, trim, and spruce up our souls, than we are to trim our bodies when we go to the tables of men. It is a sad thing to consider, what a little care and conscience men generally have of this duty; and how rudely and rashly men thrust themselves into Gods presence, and unto his Table. Many have the civility and the manners, not to offer to sit down at a Noble-mans Table, because they do not judge themselves persons of that rank and quality, who are fit to sit down at such a mans Board. But who is it that doth not think him-



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self as fit , and as worthy to sit down at Gods table as the holiest , and the best prepared person that is ? Our Saviour put a question to those Disciples, *Matth. 20. 22. Are ye able to drink of the cup that I shall drink of ?* And we know how roundly, but yet withall how rashly they answer, *We are able.* So put the like question to most men, *Are ye able and ready fitted, and worthy to drink of the Cup of the Lords table ?* and you shall have as round and as rash answer, *We are able*, we are fit and worthy ; and yet the Lord he knowes they never have bestowed one poor houre in preparation : they are so farre from four dayes, they have not four hours preparation ; so farre from a preparation-day, that there is not so much as a preparation-houre with them. The preparation, specially of the younger sort, is to put on their best dresse, their finer apparell ; and to be a little braver when they come to the *Sacrament* than at other times . But for a spirituall preparation of the heart, to fit it for so holy and solemn a service, it is a thing that

that is never once lookt after, nor thought upon. To quicken men then to this duty, consider these things :

1. First, *According to a mans preparation, such is his profit and benefit.* God proportions every mans profit by the Sacrament, according to his preparation to the Sacrament. The more diligent and serious preparation before we come, the greater benefit and profit when we come. Preparation is the seed time, receiving is the Harvest: every man reaps proportionably to what he sows: He that sows nothing, reaps nothing. No preparation, no profit. He that sows little, reaps not much, reaps but little, 2 Cor. 9. 6. *He that soweth sparingly, shall reap sparingly.* He that is sparing and slight in his preparation, shall reap but slightly and sparingly in matter of benefit: little preparation, little profit. But the more we prepare our selves, and the more time, pains, and diligence we spend therein, the greater benefit and comfort we shall meet with in receiving: for he which sows bountifully, shall  
reap



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reap bountifully. It is in the duty of receiving, as in the duty of praying. The more prepared the heart is to pray, the greater is a mans return from Heaven.

*Psalm 10. 17. Thou wilt prepare their heart, thou wilt cause thine ears to hear.*

To have our heart prepared, is the due Order of seeking God in prayer. And the more God gives a man an heart to prepare himself to pray, the more God prepares his own ear to hear. So in the case of Receiving; thou wilt prepare their heart, thou wilt cause thine hand to give. God so enlarges his hand, as we enlarge our hearts; and nothing furthers the enlargement of the heart more, than solemn preparation. Then may a man expect a liberrall and plentiful blessing in the use of the Ordinance, when he comes with a sufficient preparation and sanctification of himself. *Hezekiah* his Passeeover, which he appointed to be kept, could not be kept at the appointed time, but was put off to the second month; and the reason is given of it, *2 Chron. 30. 3.* *For they could not keep it at that time, because*

*because the Priests had not sanctified themselves sufficiently : which implies, That when the Pascheover was to be celebrated, the Priests were not only to sanctifie themselves, but to sanctifie themselves sufficiently. And so it holds good for people also ; that when they come to the Sacrament, they must have a care, not onely to sanctifie themselves, but to sanctifie themselves sufficiently. There may be an insufficient preparation ; and where the preparation is insufficient, there cannot be expected such a sufficient measure of spirituall good, & blessings, as we desire. The more sufficient our preparation is, the more effectually the Sacrament shall be. The efficiency of the Sacrament, is ever sutable to the sufficiency of our preparation.*

*Fill the mens Sacks with food, as much as they can carry, sayes Ioseph to his Steward, Gen. 44. 1. Look how they came prepared with Sacks and Beasts, so they were sent back with Corn : the greater and the more Sacks they had prepared, the more Corn they carry away : if they had prepared but small sacks,*



## Cap. 2.

Sacramen-  
ta sunt fo-  
dinæ gra-  
tiæ. Dispo-  
sitiō est  
vasculum  
gratiæ, pro  
majore dis-  
positiōe,  
& affectu  
tuo majore  
rem repor-  
tabis. *Esseb.*  
Neirem.

sacks, and a few, they had carryed away the lesse. A prepared heart is a vessell that shall be filled at the Sacrament: *Open thy mouth wide, and I will fill it, Psal. 81. 10.* Now the more or lesse the heart is prepared, the greater or lesser is the Vessell: According to the size and capacity of the Vessell shall it be filled. Fill such mens hearts with spirituall blessings, with vertue from Christ, with the comforts of the holy Ghost, sayes the Lord at the Sacrament; fill them with spirituall food, as full as they can hold, as much as they can carry. What a sweet comfort is that? Who desires not to carry away from the Sacrament as much as may be? Then be carefull to prepare our hearts, and prepare them to the purpose. The larger is our preparation, the larger is our Vessell; the larger our Vessell, the larger is our largeness and dole at the Sacrament. If we carry not away as much as we would, it is our own fault, that by preparation we did not furnish our selves with a more capacious Vessell. The poor pittances that many go from the

the Sacrament withall, make them droop when they are gone. They may thank themselves: for if *Iosephs* brethren had brought small sacks, they could not have carryed away much corn out of *Egypt*. Let men come with hearts so prepared as they should, and they shall be laden and filled with as much as they can carry.

2. Secondly, when we come to the Sacrament. *We come to meet God, and to serve God. We come to meet God.* Now it must be in cases of meeting God in mercy, as it must be in cases of meeting him when he is displeased, *Amo. 4. 12. Prepare to meet thy God, O Israel.* In cases of justice and displeasure, God will meet men, though they prepare not; yea, and because they prepare not: but in a case of blessing, in the use of an Ordinance, no preparation, no meeting. They that will meet God in an Ordinance, must draw neer to him, *Iam. 4. Draw neer to God, and he will draw neer to you.* There must be a mutuall drawing neer between God and us, if ever we will meet. If God draw



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draw neer to us, yet if we draw not neer to him, we cannot meet him. Now unlesse we first prepare our selves to an Ordinance, we cannot come neer unto him : but when prepared, then we are in a disposition and qualification to come neer unto him. Mark how *Hezekiah* speaks to the *Levites*, 2 *Chron.* 29. 31. *Now ye have consecrated your selves to the Lord. Come neer, and bring Sacrifices, and Thank-offerings into the House of the Lord. The preparation of a mans self, is the consecration of a mans self; and when by preparation, a man is consecrated and sanctified, then may a man come neer, and draw neer, and so meet with God. But if no preparation, no consecration; if no consecration, no drawing neer; if no drawing neer, no meeting with God. To the same purpose is that, Exod. 12. 48. When a stranger shall sojourn with thee, and will keep the Passeeover to the L O R D, let all his males be circumcised, and then let him come neer and keep it. So that first there must be circumcision, before he must come neer. An unpre-  
pared*

pared person is uncircumcised, and such a one may not come neer; and how can he meet with God, that may not come neer? So when we come to the Sacrament, we come to serve God: it is a special service of his Name. Now no service can be done to God without preparation, 1 Sam. 7. 3. *Prepare your hearts unto the Lord, and serve him.* So that if no preparation, no service. Unprepared persons in coming to the Sacrament, do God no service at all. The very Heathens saw that by the light of Nature, that God was not to be served at an adventure, or by the way; but that men should come on purpose to worship him, and come prepared from their houses. If therefore we intend God a service in the receiving of the Sacrament, Come we prepared. All Gods services require a precedent preparation.

Thirdly, It is a comfortable sign of uprightness and sincerity of heart, to prepare our selves religiously for the receiving of the Sacrament: and the more forwardnesse and readinesse in preparation, the greater signe of uprightness of

ὅτι ἐν πα-  
ροῦσιν προσ-  
κυνεῖν ἀλ-  
λά οἰκοδο-  
μεῖν τὸν  
θεόν.  
Plut.



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of heart. When the Sacrifices, and the rest of that service of God was to be performed, 2 Chron. 29. we finde, that vers. 34. the Priests were too few, and the Levites were fain to help untill the other Priests had sanctified, had prepared themselves: but what was the reason the Levites were forwarder to sanctifie themselves then the Priests were? The reason is laid down in the end of the Verse, *Because they were more upright in heart*: therefore by proportion it follows, that they that are most forward and most carefull to sanctifie and prepare themselves for the Sacrament, are the most sincere and upright in heart. And as in all Ordinances, so especially in the Sacrament, it is good to come with an upright heart. Wee come thither that it may do us good, and that we may receive good from God in it: with the more sincerity we come, the more may we look for good, Psal. 125. 4. *Do good, O Lord, unto those that be good*, and to them that are *upright in their hearts*. God will do good in the Sacrament, to all such as come to it

it with an *upright heart*. And they that come duely prepared, come with upright hearts.

Fourthly, no man can come so worthily as he ought, nor so fit as he ought; when we have prepared our selves the best that we can, yet alas, what a deal of deadnes and dulnesse of spirit, what a deal of hardnesse of heart will come along with us ? But here now is one singular encouragement to seek God in this Order of Preparation. *Though a man may have many wants, may come much short of that he should have, and be; yet if the Lord see that a mans sets himself seriously to prepare himself, and that he takes pains in the duty, that he may seek God sincerely in the use of the Sacrament, he will wink at, bear with, and passe by many failings; and they shall prove no hinderance at all to his profitable and comfortable receiving.* Consider that passage, *2 Chro. 30. 18, 19, 20, 21.* There were divers of them that had eaten the Passeover otherwise than it *was written*; that is indeed a fault, for that was not to eat

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the



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the Pasſeover after the due order; and their fail was, *That they had not cleansed themselves*: they failed in some legall and ceremoniall purification: but yet, though they failed in outward preparation, yet they were carefull of the inward and spirituall preparation of their hearts. That being done, though the other were over-flipped, *Hezekiah* prayes for them on this manner, *The good Lord pardon every one, that prepares his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.* As if he had said, Lord, though these men have not purified themselves with outward purification, yet in as much as they have prepared and purified their hearts, so long as the main and materiall thing is done, be pleased to pardon this fail; impute not this want unto them, neither let it be any bar to thy blessing, but that fail notwithstanding, let thine Ordinance be powerfull and effectuell unto them. And see what the successe was, *vers. 20.* *And the Lord hearkened to Hezekiah, and healed the people*

people. And *verse 21.* There followed great gladnesse of heart in the people, *They kept the Feast of unleavened Bread with great gladnesse.* See then how gracious God is, to passe by all wants and weakneses, to heal them and hide them, when people are carefull of the main, to prepare their hearts to seek God in an Ordinance. There follows gladnesse and joy of spirit upon it; that was a signe of Gods being well pleased with them. And that is ever the fruit of preparation; a prepared heart shall be a joyfull heart. See *2 Chro. 29. 35, 36.* So the service of the House of the Lord was set in Order. And Hezekiah rejoyced, and all the people, that God had prepared the people. Here was Gods service set in Order, and Gods servants set in Order, their hearts prepared and set in Order; and Hezekiah and all the people rejoyced.



## CHAP. III.

*Of the great danger of coming to the Sacrament without preparation.*

**S**ufficient might these things already mentioned be, to make us carefull to come to the Sacrament after the due Order with preparation. But because our carelesse hearts are not so easily wrought upon, try we yet a little further, what we may be brought unto by shame or fear of danger: for to come to the Sacrament without due preparation, is both a shamefull and a dangerous thing.

1. First, it is a *matter of shame*. It were a matter of *foul shame*, for a man to come and sit down at a great mans Table in rags and tatters, in his nastinesse and filthinesse: and in such a case, how should we take and tuck up such an one, *Art thou not ashamed* to come to such a mans Table in so base a fashion? What an uncivill fellow art thou, in such a garb to come into such a presence?

Rogo vos, fratres, diligenter attendite, si ad mensam cujusque parentis hominis nemo presumit cum vestibus conscissis & inquinatis accedere, quanto magis, &c.  
*L. W. De temp. Ser.*  
 251.

sence ? And is it not then a matter of fouler shame, to come rudely, unpreparedly, and unbeseemingly, unto the Lords Table ? Consider that, 2 Chron. 30. '15. *The Priests and the Levites were ashamed, and sanctified themselves.* And why were they ashamed ? because they had so long deferred their sanctification and preparation, and therefore at length for very shame did sanctifie themselves. It was a matter of shame then that they had so long put off their sanctification. They have cause of shame that sanctifie not themselves in due time for holy duties. And if it be a matter of shame to deferre it, though done at the last ; then how much more is it a shame to neglect it altogether, and not to do it at all ? if a foul Cloth should be laid on the Communion Table ; if the Napkin wherein the bread is laid, were not clean ; if the Cup and Vessels in which the wine is put, were not made handsome and decent, men would cry shame

Quid verò  
annon vi-  
des vasa  
abluta a-  
deo nitida  
& splendi-  
da ? His  
longe aun-  
diores o-  
portet esse  
animas, his  
sanctiores,  
& splendi-  
diores.  
Quare ?  
Quoniam  
illapropter  
nos sunt  
talia. Illa  
cum qui  
inest non  
participat,  
non senti-  
unt. Nos  
ante parti-  
cipamus, &  
sentimus.

Nunc autem vase quidem sordido uti nolueris, sordida autem & immunda accedis anima ? πολλὰ ὅρα τὸ πρῶτον αἰσῶμεν, Chry. in Eph. 1. Hom. 3.



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of it, and would say that it is an arrant shame that the linnen and Vessels be in such a case ; that it is an arrant shame that these things are not provided and prepared to be in more decent and cleanly Order. And a shame it were indeed : there ought to be an outward decency in these things. Our Saviour made no choice of any room at adventure to eat the Pascheover in, but of a decent, handsome, furnished Room, *Luke 22. 12. He shall shew you a large upper Room furnished, there make ready.* Now then were it a shame that the vessells and linnen should not in their kinde be fitted, and decently prepared : what a foul shame then not to have their souls and hearts prepared ? what is a foul cloth, or a sullied vessell, to a foul and an unprepared soul ? Oh shame, that men will offer to come to Gods Table with fluttish and unprepared spirits ! should not we much more be prepared than the vessells ? They contain but the outward Elements for our use ; but we come to receive the Body & Blood of *Christ*. Will we have the vessells prepared,

pared, and can we for shame come with unprepared hearts?

2 Secondly, it is a matter of great *danger* to come unprepared to the Table of the Lord: that eating of the Pascheover of theirs *otherwise than was written*, 2 Chron. 30. 80. it was a dangerous thing: and Hezekiah was faine to make speciall suit for mercy for them. And yet that want of theirs was but an omission of some legall Ceremony. How much more dangerous had it been, if for the inward substance of preparation they had done it otherwise than it was written? To come to the Sacrament without such preparation is dangerous indeed. The dangers are these.

1 First, that which the Apostle speaks of 1 Cor. 11. 27. *Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord.* The end of the Sacrament and our comming to it, is to *shew forth the Lords death.* But now if we come unpreparedly to it, we make our selves guilty of the Lords death. We come to the Sacrament to drink the



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Qua ratio  
ne reus fit  
indignus  
allumens ?  
perinde  
nimirum  
ac si ipse  
sanguinem  
Domini  
effundat  
Ven. qui  
tum pupu-  
gerunt  
Christum,  
non ut bi-  
berint ef-  
fuderunt,  
verum ut  
effunde-  
rent; sic in-  
digne bi-  
bens, nihil-  
que inde  
commodi  
referens.  
frustra ac  
temere  
profudit  
sanguinem  
Theophil. in  
1 Cor. 10.  
& Chrys.  
1 Cor. 11.  
Hom 27.

*Lords Blood*, but if we come unprepa-  
redly to it, we come to *shed the Lords*  
*Blood*, and so instead of *drinkers*, prove  
*shedders* of Christs Blood. An unwor-  
thy Receiver is guilty of Christs Blood:  
how so ? because he doth so as if he  
shed his blood: he doth so as the shed-  
ders of Christs Blood did. For look as  
they that crucified and pierced Christ,  
poured not forth his Blood that they  
might drink it, but only that they might  
pour it forth, and shed it : So he that  
doth unworthily, and unpreparedly  
drink his Blood, receiving thereby no  
profit nor benefit, he hath rashly and  
in vain, shed his Blood. Now do but  
sit down and consider how fearfull a  
thing it is to be guilty of *Christs Blood*.  
It is a fearfull thing to be guilty of any  
mans blood, yea, to be guilty of a wick-  
ed mans blood; how much more then  
to be guilty of the Blood of the Son of  
God, of the Blood of God ? *Deliver me,*  
*O Lord, from blood-guiltinesse*, cries Da-  
vid, *Psal. 51*. It is a very heavy thing,  
to have an hand in mans blood. That  
same is a sad Text, 2 *Sam. 3. 28, 29. I and*

my Kingdom, sayes David, are guiltlesse before the Lord for ever, from the blood of Abner, the sonne of Ner; let it rest on the head of Ioab, and on all his Fathers house, and let there not fail from the house of Ioab, one that hath an Issue, or that is a Leper, or that leaneth on a Staffe, or that falls on the Sword, or that lacks Bread.

What an heavy imprecation was this upon Ioab, and that for the blood of Abner, who was none of the best neither? And if so heavy a curse upon Ioab, for being guilty of Abners blood, how much more heavy will the curse be, upon him that shall be guilty of the blood of Christ? God will require the blood of a man at the hands of a beast, Gen. 9. 5. The Ox that killed a man, must be stoned to death, and his flesh must not be eaten, Exod. 21. 28. Doth God take care for Oxen (sayes Saint Paul) in another case, and doth God do justice, and require justice to be done upon Oxen? doth he require mans blood at a beasts hand? Then how much more will he do justice upon men that are guilty of Christs Blood? and how much more



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more will he require his Sons blood at the hands of reasonable creatures, that by unprepared receiving the Sacrament, make themselves guilty of it? *Judas* his great sin, for which his soul and his memory is everlastingly accursed, was the betraying of innocent blood, the betraying of *Christs* blood; his sin was, That he was guilty of the blood of the Lord. The horrible sin of the *Jewes* which we professe with so much indignation to abhor and detest, it was the shedding of *Christs* blood: and how remarkable and dreadfull a curse and vengeance, hath lyen upon their heads for the space of above fifteen hundred yeers for that very blood, according to their own wish, *His blood upon us, and upon our children?* And doth it not then deeply concern men to take heed how they make themselves guilty of that blood? Why then in the fear of God take heed of comming to the *Sacrament* unpreparedly. If thou comdest unpreparedly, thou comdest unworthily; and if thou comdest unworthily, instead of being

being a *drinker*, thou wilt be a shedder of Christs Blood. Blood is a crying sin, take heed above all things of having blood cry against thee; but especially take heed of having Christs Blood cry out against thee. Christs Blood indeed applyed by faith, *speaks better things than the blood of Abel*: but if we make our selves guilty of it, as we do, if we come unpreparedly and unworthily to the Sacrament, it speaks no better things than the blood of *Abel*: it then speaks and cryes as *Abels* blood for justice and vengeance. Wo be to him for whom Christs Blood speaks not; but wo a thousand times more to him against whom Christs Blood cryes. All which considered, were enough to make unworthy and unprepared ones to resolve with themselves in the case of receiving the Sacrament, as *S. Chrysostome* did in the case of giving it to unworthy ones. *I will rather, sayes he, give my life, than I will give the Body of Christ to any unworthy one. And I will rather suffer mine own blood to be shed, than I will give that most holy Blood to any, but him that*  
is

Quod si ipse pellere non audes, mihi dicas. Non permitta ista fieri. Animam prius tradam, quam dominicum corpus alicui indigno; sanguinemque meum potius effundi patiar, quam sacratissimum illum sanguinem præterquam digno concedam.  
*Chrys. in Mat. Hem.*  
64



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*is worthy.* So should this consideration work men to those thoughts. Is it so dangerous to receive the Sacrament unpreparedly? Shall I thereby make my self guilty of Christs Blood? Then surely I wil rather loose my blood, than by unprepared and unworthy receiving make my self guilty of such blood.

2. *The second danger is,* That a man coming unpreparedly to the Sacrament, he not onely receives no good, but a great deal of hurt to his soul. *Good he receives none.* God blasts his Ordinance to such a soul, so that it shall not yeeld its fruit and its efficacy unto such an one, *Isai. 1. 13. Bring no more vain Oblations.* Were not those Oblations of Gods own appointment, and by his own precept? Why then are they called *vain Oblations*? because they were to them in the use of them but vain. Then a thing may be said to be *vain*, when there is no profit in it. Things are vain things, which are unprofitable things. *1 Sam. 12. 21. Vain things which cannot profit.* That is a vain thing, that yeelds not a man fruit  
answer-

answerable to his pains and endeavors. *Levit. 26. 20.* And your strength shall be spent in vain; for your Land shall not yeeld her encrease, neither shall the Trees of the Land yeeld their fruits: They should use their strength in tilling and planting the Land; and yet all their labour should be vain, because the Land should not yeeld her encrease, nor the Trees their fruits. So, here when a man shall use Ordinances, come to the Sacrament, and they do not, nor can profit him: when a man comes to the Sacrament, and it doth not yeeld its encrease and its fruit, then is the Sacrament vain to such a man: and then the Sacrament yeelds no fruit, when men come unprepared unto it: for want of preparation was the thing that made their oblations vain, as appears *Isa. 1. 16, 17, 18.* For those whom he forbids coming before, he bids them come, upon their preparation. *Come now;* namely, when you prepared your selves as is required, *Verf. 16, 17.* To come to the Sacrament, and not to partake of the benefit and fruit of it, is an heavy thing.



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thing, And it is the case of every unworthy and unprepared Communicant. The same curse is upon him, that was upon the Prince of Samaria, 2 Kings 7. 2. Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof. They see the plenty that God provides, but yet they eat not of that spirituall provision, with which God so richly furnishes his Table. They are spiritually in this case under those curses, Hos. 4. 19. They shall eat and not be satisfied, Hag. 1. 6. Ye eat, but ye have not enough; ye drink, but ye are not filled. There is a Law, Dent. 16. 16. That three times in a year they must appear before God, in the three solemn Feasts: And they shall not (sayes the Text) appear before the Lord empty. So must it be with us, when we appear before God in this solemn Feast at the Sacrament, we must not appear empty before the Lord. He that is void of that disposition of spirit which God requires; he that comes unprepared, he appears empty. And what will the danger be of appearing empty? Surely as we come  
fo

so shall we goe; God will send us away empty. As in another sense, God sends away *the rich and the full empty*, Luke 1. 53. so in this sense, he sends the *empty away empty*. Yea, the Ordinance of the Sacrament which in Gods institution comes to us as Paul to the Romans, Rom. 15. 29. And I am sure that when I come unto you, I shall come in the fulnesse of the blessing of the Gospel of Christ, shall come *empty-handed* to us, and shall prove an *empty Sacrament* unto us: So that upon our receiving, it shall be no better with us, than with those in that case, Isa. 20. 8. It shall even be as when an hungry man dreams, and behold he eats, but he awakes, and his soul is empty: or as when a thirsty man dreams, and behold he drinks, but he awakes, and behold he is faint, and his soul hath appetite. So shall it be with every unprepared Communicant, he may eat and drink the outward elements, and may think to eat Christs flesh, and to drink Christs bloud, but he is but in a dream, he is never the fatter nor the fuller for his dream, he came *empty without preparation*,



## Cap. 3.

\* Sacramē-  
ta quidem,  
quantū in  
se est, sine  
propria  
virtute esse  
non pos-  
sunt: nec  
ullo modo  
se absentat  
divina ma-  
jestas my-  
steriis; sed  
quamvis ab  
indignis se  
sumi vel  
contingi  
Sacramen-  
ta permit-  
tant, non  
tamen pos-  
sunt spiri-  
tus esse  
participes  
quorum in  
fidelitas vel  
indignitas  
tantæ san-  
ctitudini  
contradi-  
cit. Cyp. de  
can. Dom.

ration, and he goes away *empty*, without profit; *his soul is empty*. It was a sad threat against those that refused to come to the Supper when they were invited, *Luke 14. 24. I say unto you, That none of those that were bidden, shall taste of my Supper*. They should not so much as taste of it. There be many that come to the Supper in the Sacrament, and yet though they come, meet with that judgement that was threatned against them which refused to come to that Supper. They come and taste not of this Supper; taste not the sweetnesse, fatnesse, and goodnesse of this Ordinance. And all because they come unprepared thereunto; \* Not that Gods Ordinance in it self is forcelesse, and ineffectuall, or that Gods hand is shortned, that he cannot conveigh a blessing thereby; but therefore the Sacrament proves a dry and an empty brest unto them, because they come so unworthily and unpreparedly to it.

But yet this is not all. It is bad enough to receive no spirituall good by receiving the Sacrament, but there  
is

is a further danger in it, there is a great deal of spirituall hurt received by it, when received unpreparedly. For that is a sure thing, that when men receive not good by Ordinances, they alwaies withall receive a great deal of hurt, and when they are not the better, they are the worse for them. So much that of the Apostle implies, *1 Cor. 11. 17. That you come together, not for the better, but for the worse.* And he speaketh it of their comming together to the *Sacrament*, as appears *v. 20.* So then when men come to the *Sacrament* and are not the better, they are the worse. Men should come together to the Word and to the *Sacrament* for the better; to be the better for it, to be quickned in their inner man, to have communion with *Christ*, to receive efficacy and vertue from him: but when they do not come together for the better; and be not the better by these holy duties, they are undoubtedly the worse. They are the worse, for the *Sacrament* disorderly received without preparation, spirituallly the worse, and that in respect of a double spirituall danger.



## Cap. 3.

Nudquid  
Satanas  
tamen ante  
cor ejus in  
traverat?  
Omnino  
fratres, an-  
te buccel-  
lam cor lu-  
de intrave-  
rat sed af-  
fectu, & vo-  
luntate  
tantum: sed  
post buc-  
cellam in-  
travit Sata-  
nas effectum  
& opere,  
tamen bo-  
na fuit buc-  
cella.  
August. ad  
f. al. in  
Eren. Ser.  
28.

1. First, instead of receiving Christ, we receive Satan. We come indeed to receive Christ, more quickening and grace from him; but coming unpreparedly, we not onely receive not Christ, but we receive Satan, and hardening from him in sinne, and more strength and greedinesse unto sin. *John 13. 26, 27. And when he had dipped the Sop, he gave it to Judas Iscariot, the sonne of Simon; and after the Sop Satan entred into him.* Indeed it is said, *Luke 22. 3. That Satan entred into Judas before his going to the high Priests, and compacting with them, and before his receiving this Sop. He entred then, that is, he began to enter, but now at the receiving of the Sop, he fully and wholly entred.* His head was in before, but now after the Sop, he gat in his whole body. *John 13. 2. The devill had put it into his heart; to betray him; but now, as it is said of Ananias, Acts 5. He had filled his heart.* So that Satan now was more powerfull and efficacious in him than before, hurries and headlongs him more violently than before, brings him to a full and settled

led resolution, to practice that perfidious villany in betraying his Master. Satans entry implyes a most stiffe and obdurate resolution, without any further delay or deliberation, to go thorow-stitch with this mischievous purpose, and therefore, vers. 30. *He went out immediately.* But now mark the time of Satans entry, and the time when the devill brought him to this thorow resolution of executing his treason; *After the Sop Satan entred into him.* This Sop was the close of the Sacrament of the Passeover; which Sacrament *Iudas* had received, and the substance of that Sacrament, the same with our Sacrament of the Supper now. Now one would have thought that *Iudas*, not despising the Ordinance, but having been present at so holy and religious an exercise, it should have been a means to have weakened Satans power, and to have holpen him with power and strength against Satan. But *Iudas* coming unprepared, he is so far from getting strength against Satan, that Satan gets strength against him, and that at the

Nam in illa  
dam post  
communi-  
cationem  
mensæ di-  
abolus in-  
travit, non  
quia con-  
temperat  
dominici  
corpus, sed  
quia impu-  
dentia in-  
de & ma-  
lignitas  
mentis, ut  
ad-



## Cap. 3.

versarius  
in eo habi-  
taret effe-  
cit: ut dis-  
cas quod  
indigna, &  
fucata mē-  
te mysteri-  
orū secreta  
celebranti-  
bus a dia-  
bolo præ-  
parantur  
insidiæ, &  
magis ac  
magis affi-  
milantur  
eis qui non  
æquo ani-  
mo Com-  
municare  
festinant:  
& hæc di-  
co, non ut  
vos torre-  
am, sed ut  
cautiores  
efficiam.  
Nemo sit  
Iudas in  
mensa.  
*Chrys de  
proditione  
Iudæ. Hom.*  
30.

very time of the Sacrament, 1 Cor. 10. 21. Ye cannot drink the Cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table, and of the table of devils. But yet wicked men that are unworthy, and unprepared, because they drink the cup of the devill, therefore when they drink the Cup of the Lord, are so farre from receiving the Lord, that they rather receive him, whose cup they love. Because such delight in the table of devills, therefore when they come to the Lords Table, Christ enters not after the Bread, but he enters that entred into *Iudas*, he in whose table they do delight. And so an unworthy Receiver makes the Table of the Lord, to be to him a table of devills, and his Cup, the cup of devills, because that after the unworthy and unprepared receiving of the Sacrament, Satan enters. Sacraments unpreparedly received, are so far from making a way for Christ to enter, that they do but prepare and make a way for Satans entrance. Sathan enters when the Sacrament is unworthily received; and

and brings men from the Sacrament with more hardnesse of heart, with more power and strength in them, to carry them to their old and former sinnes. Now it is a very fearfull thing to have Satan enter into us at the Sacrament: it is fearfull to have him enter into us at any time, in any place; but to have him enter at the Sacrament, at the Lords Table, this is farre more fearfull. To rise up from the Lords Table with greater greedinesse, and more eagerneesse after our lusts; to rise from the LORDS Table with more strength and minde than before, to do the devill service, is wondrous fearfull. And doth thine heart tremble at the thoughts of such going from the Sacrament? then let thine heart tremble no lesse at the thoughts of such coming to the Sacrament, of coming unpreparedly unto it. Loth thou wouldst be, to have Satan enter but into thine house; be as loth to have him enter into thine heart, especially in the use of the Sacrament: and as thou wouldest be carefull to prevent so great a danger,



## Cap. 3.

Nam & sacramentū  
sicut accipit ad vitam  
dignus, sic ad iudiciū,  
& mortem propriam  
indignus. Sacramen-  
tum n. sine re Sacra-  
menti, mors est  
sumentis. Res verò  
Sacramen-  
ti præter Sacramen-  
tum vita æterna est  
accipienti. Bern. in coen.  
Dom. Ser. 2

so dismall a case ; so look to it to come in due order, duly prepared for the Sacrament.

2. Instead of receiving that which might further our salvation, *we shall receive judgement and damnation.* We come to the Sacrament to further our salvation ; but coming unpreparedly, further our damnation. *1 Cor. II. 29. He that eats and drinks unworthily, eats and drinks his own damnation.* The Paschall Lamb might not be eaten raw, *Exod. 12. 9. Eat not of it raw :* To teach, that the Sacrament must not be eaten unpreparedly. He that receives *unpreparedly*, eats the Sacrament *raw*, because he comes *rawly*, and eats it *rawly* and unpreparedly. Now to have eaten the Paschall Lamb *raw*, had been both unwholesome, and dangerous. He that eats *raw flesh*, never digests it kindly. The eating of flesh that hath not been so well prepared as it should, that hath been somewhat too *raw*, hath cost many a man his life. As dangerous as eating of *raw flesh* is to the body, so dangerous to the soul is the eating of the Sacra-

Sacrament *rawly*, and unpreparedly. It appears by 2 Sam. 6. 6. that *Vzzab* put forth his hand to the Ark of God upon a good intention, to save the Ark from a fall, when the Oxen stumbled, or shook it. But his good intention notwithstanding, there was an *error*, or a *rashnesse* in it. And for that error and rashnesse, the anger of God was kindled against *Vzzab*, and for that error and rashnesse God smote him there, and there he dyed by the Ark. What is the Ark of God to the Body and Blood of the Son of God? And if God punished him so severely for his *error*, that he *rashly* laid hold on the Ark, which yet he did out of a sudden fear of the Arks coming to some hurt and miscarriage, and without deliberation, there being no place for deliberation in so sudden a chop; if yet God was so severe against him, how much more are they in danger to be smitten for their error, that will rashly put forth their hand to lay hold on the Body and Blood of Christ? Especially not doing it rashly upon any sudden occasion that puts them upon



## Cap. 3.

Ideoq; aliis  
sunt hæc  
munera  
odor vitæ  
in vitam,  
aliis odor  
mortis in  
mortem:  
quia omni-  
no justum  
est, ut tanto  
priventur  
beneficio  
gratiæ con-  
temptores,  
nec in in-  
dignis tan-  
tæ gratiæ  
puritas  
sibi faciat  
mansio-  
nem.  
Cyp. de  
cœn. dom

it, but having time, and liberty for de-  
liberation; yea, and doing it against so  
many fair warnings as they continu-  
ally have: Every one that meddles  
with the Sacrament unpreparedly,  
meddles with it rashly, and he that  
meddles rashly, is in danger of Gods  
stroak, of a worse stroak than *Vzzah*  
was; of a stroak upon the soul, for he  
that eats and drinks unworthily, eats and  
drinks his own damnation. So strangely  
doth our unpreparednesse pervert  
Gods Ordinance, and of an Ordinance  
of life makes it an Ordinance unto  
death. That as they spake in that case,  
*I Reg. 4. 40. O thou man of God, death is  
in the pot:* So it may be said unto an un-  
prepared Communicant, *O thou un-  
worthy receiver, Death is in the cup.* If  
thou drink unpreparedly, thou drinkest  
thine own death. And as God speaks  
of Jerusalem to the enemies of it, *Zeck.  
12. 2. Behold, I will make Ierusalem a cup  
of poyson, or a cup of trembling unto all  
the people round about,* so may it be said  
of the cup in the Sacrament to an un-  
prepared receiver. Behold I will make  
the

the cup in the Sacrament a *cup of poyson*, or a *cup of trembling* to all unprepared Communicants.

The Emperour *Henry* the seventh, was poysoned in the bread by a *Monk*, and Pope *Victor* the second, was poysoned by his Sub-deacon in his Chalice and one of our Bishops of *Yorke* was poysoned at the Sacrament, by poyson put in the wine. Now if poyson were mingled with the Sacramentall bread, or if poyson were put into the Cup, would not men tremble to eat that bread? would not that cup be a cup of trembling? would not the very fear and suspicion of poyson make men tremble to drink of it? Assuredly if thou be an unprepared Receiver there is *poyson* in thy bread, in thy cup, and it will poyson thy soul to death. And therefore it should make men as much tremble to come unprepared, as they would tremble to go away with their souls poysoned.

If a *Son* shall ask bread of any of you that is a Father, will he give him a stone? sayes our Saviour, *Luke* 11.11.

We

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Interiit ne-  
farie nece,  
tus veneno  
per infe-  
ctum pa-  
nem sacrū.  
Bene con-  
venti, a  
Bernhardi-  
no Mona-  
cho è fami-  
lia fratrum  
prædicato-  
rum qui ad  
hoc à Flo-  
rentinis  
erat con-  
ductus.  
Carion.  
Chronic.  
lib. 5.

Medicus  
enim non  
daret ve-  
nenum, sa-  
lutem me-  
dicus de-  
dit, sed in-  
digne acci-  
piendo, ad  
perniciem  
accepit,  
Aug.



*Cap. 3.*

We professe when we come to the Sacrament, that we come to seek *bread*, and *food* for our souls. And bread, the true living bread that came down from Heaven is there to be had; but when we come unprepared, it so falls out with us, that instead of *bread* we have a *stone* given us, a stone that will choak us. The devill would have had our Saviour to have *turned stones into bread*, but contrarily men coming unpreparedly, turn the *bread* in the Sacrament into a *stone*, so that not only no more nourishment by it than by a *stone*, but so much danger by it, as by feeding on a *stone*, which is no lesse than death. I will, sayes David, *Psal. 116. 13. Take the cup of salvation.* How many in taking the cup in the Sacrament, take the *cup of damnation*? Either take it a *cup of salvation*, or take it not at all.

3 The *third danger* is *bodily danger*. Unprepared receiving brings bodily judgements upon men, as sicknesse, weaknesse, yea, and death it self, *1 Cor. 11. 30. For this cause many are weak, and sickly amongst you, and many sleep.* For what

what cause? For receiving the Sacrament unworthily, and coming unpreparedly to it: yea, and some think that it might be the Pestilence that was amongst them for that sinne, at least some mortality was at that time amongst them. As for the neglect of his Worship and Ordinances, *God falls upon men with the Pestilence, Exod. 5. 3.* So no lesse is he provoked for the undue Order of using his Ordinances to fall upon them, either with Pestilence, or other sicknesses, There be many, when they be sick, will confesse themselves to be sinners, and that it is for their sinnes that God brings sicknesse upon them. Custome and fashion teaches men, at the least, to say so much. But if a man should ask them wherein they be sinners, or for what sin Gods hand is upon them, that they know not. *I have dreamed a Dream, sayes Nebuchad-nazzar, Dan. 2. 3.* but he knew not what his *Dream* was. So, *I have sinned*, sayes many a one in his sicknesse, but yet can scarce tell wherein, if he were put to it. I will tell you therefore wherein you are



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are *sinners*, and for what one sin amongst many others God layes sicknesses, and that unto death, upon you: *For this cause*, for your unprepared and unworthy receiving the Sacrament: *For this cause*, God takes away your health, visits you with sore, sharp, long, mortall sicknesses. *If we would judge our selves*, we should not be judged, 1 Cor. 11. 31. Because men do not by judging themselves, prepare themselves before they come, therefore God doth judge them by punishing with sickness and untimely death after they come. It may be there be some that greatly regard not the danger of their souls, that yet love their healths and lives well enough. If spirituall dangers will not, yet let temporal dangers make men look about them. When God cast *Adam* out of Paradise, he set an Angel with a *flaming Sword*, to keep him from offering to make a re-entry. If *Adam* would have adventured, he had certainly gone upon his own death. And so hath God set all his threatnings against unworthy receivers, as so many *Angels with flaming Swords*,

swords, to keep off all unprepared persons from the Sacrament. And because all this notwithstanding, they will adventure to come in their unpreparedness, therefore they smart for it, God kills them with death for it. Gods Judgements have been very remarkable upon such as have profaned, despised, and abused either the Table, or Vessels belonging to the Sacrament, or the Elements themselves.

For the prophaning of the Table, memorable is that divine vengeance which was upon *Julian*, Uncle to *Julian* the Apostata. He coming into a Church at *Antiochia*, prophaned the Lords Table by pissing upon it in contempt, and smote *Euzoias* the Bishop, who chode him, and sought to hinder him from such horrible villany. But not long after, divine Justice found him out; for he died miserably, being taken with a disease that rotted his bowels, so that his excrements came from him, not by the accustomed passages of nature, but came thorow his wicked mouth, which had said to *Euzoias*, endeavouring to

Centuria.  
Magdeh.  
cent. 4. c. 3.  
Theod. lib. 3.  
c. 11. 12.



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Centuriat.  
Magdeb.  
ibid. &  
Theod.En quali-  
bus vasis  
ministra-  
tur Mariæ  
filioIn his lear-  
ned book  
of the In-  
stitution of  
the Sacra-  
mentali. 5.  
ca. 3. lect. 5.

to hinder him from that vile act, that the divine providence took no care at all of Christians affairs,

For despising the Communion Vessels, or scorning at it, that such precious Vessels should be used at the Sacrament, that justice of God is remarkable upon Felix, Treasurer to Julian the Apostata, and himself also an Apostata; for he beholding in the same Church those Vessels which Constantine and Constance had given for that use: Behold, saith he in scorn, what Vessels the Sonne of Mary is ministred unto withall. But suddenly the stroke of God was upon him, and he perisht miserably, bleeding day and night at the mouth.

For abuse of the Elements: The Donatists, that cast the holy Sacrament to the dogges, were themselves after devoured of dogges. The Reverend and learned Bishop that now is of Durham, reports a story upon his own knowledge, of one Sir Booth, a Batchelor of Arts in S. Johns Colledge in Cambridge, who being Popishly affected at the time of the Communion, took the consecrated bread,

Bread, and forbearing to eat it, conveyed, and kept it closely for a time; and afterwards threw it over the Colledge wall : but a short time after, not enduring the torment of his guilty conscience, he threw himself headlong over the Battlements of the Chappell, and some few hours after, ended his life.

Now howsoever all these were sinners in another kinde than unprepared Receivers be, yet thus far these examples may be of use to our present purpose, to let us see, that God is a jealous God in the case of his Sacrament abused and despised, that he will be a swift witnes, and a severe Judge against such. And though unpreparednesse and unworthy receiving be not a sinne so foul as those grosse prophanations, yet therein there is a prophanation of Gods Name, and Ordinance; and therefore very dangerous, because God will not bear nor brook prophanations of his Ordinance.

4. In the fourth and last place, consider this one thing. It is a very dangerous thing



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thing not to come to the Sacrament, to neglect Gods Ordinance in an infrequent use thereof, or utter dis-respect of it, *Gen. 17.14.* He that neglected circumcision was to be cut off. And we see that God would have killed *Moses* for neglecting his Childs circumcision. *Exod. 4. 24.* And see that place *Num. 9. 13.* But the man that is clean, and is not in a journey, and forbears to keep the Passeeover, even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. And we know the severity of their punishment that neglected to come to that Supper of the King, *Mat. 22. 5, 7.* They made light of it, and went their wayes, &c. But when the King heard thereof, he was wroth, and he sent forth his Armies, and destroyed those murtherers, and burnt up their Citie. Not to use the Sacrament, and to be without it, is all one. And to be without the Sacrament, and without CHRIST, and without God in the world, are joyned together, *Eph. 2. 11, 12.* whilest they were called *uncircumcision*,  
at

at that time they were *without Christ*, and *without God* in the world. And the necessity of the use of the Sacraments appears by this, That before the Israelites must enter into *Canaan*, they must be circumcised, and eat the Passeeover, *Iosh*, 5. 7, 10. To teach that all that will enter into the heavenly *Canaan*, must of necessity, in obedience to Gods Commandment, *be partakers of his Sacraments*. It is therefore very dangerous to be without the Sacrament, not to come to it, when God invites to it. And yet as dangerous as it is, not to come to the Sacrament, yet it is no lesse dangerous to us to come, if we come *unpreparedly*. *Unprepared coming* is as dangerous as *not coming*. It is with this Supper in the Sacrament, as it was with that Supper of the Kings, *Matth*. 22. They that neglected to come, and absented themselves, they smarted. But, *vers*. 13. there was one *that came* to the Supper, and yet he seems to be more severely punished, than those that *came not*. *What* shall men be punished for not coming, and be punished for coming too? Yes

Etenim sic vivendum est, ut panem illum semper accipere valeamus, quia vix ei qui se alienum fecerit ab eo: Et multum vix illi qui spurcus & immundus accesserit. Vtrobique grande periculum. Ideo magna necessitas instat ne indigni inveniamur. *Bern.* de ordi. vitæ



## Cap. 3.

Non dixit,  
Cur accu-  
buiti? sed  
ante accu-  
bitum &  
ingressum  
eum di it  
esse indig-  
num. Non  
enim dixit,  
Cur occu-  
buiti? sed  
cur intrâ-  
sti? *Chrys.*  
*ad Ephes.*  
*Hom. 3*

surely, if they come not as they should, coming will not serve the turn, Mark that question, vers. 12. *Friend, how camest thou in hither?* He doth not say, *Friend, how satest thou down*, but *how camest thou in?* Thereby implying that his sinne was not, that some indisposition had overtaken him in sitting down, but that he did not look to himself, and prepare himself before he came in. So it is in the Supper of the Lord. A man may transgresse as well in an *unprepared presence*, as in a *prophane absence*. And he may incur a danger by coming, as well as by not coming. There is not a man comes to the Sacrament, but God hath an eye upon him, to take notice how he comes in, and if he come not in prepared, he is like to hear of it to his sorrow. We come to the Sacrament to enquire of God, to seek his face, and to receive a gracious answer from him. But if we come *unprepared*, instead of an answer, we shall meet with a question; *Friend, how camest thou in hither?* Such a question as will trouble us to answer; Such a que-

a question as will gag us, that we shall not have a word to say for our selves. A great many cannot endure their Ministers should question it with them, to prepare them the better for that holy duty; but let such know that God himself will question them, and put them such a question as will smite them dumb and speecchlesse: such a question, to which, because they can make no answer, they must answer it in another kinde, *Take him, binde him hand and foot, and cast him into utter darknesse; there shall be weeping and gnashing of teeth.*

CHAP. IIII.

*Of the necessity of Knowledge in a Communicant.*

**T**Hus we have seen how needfull preparation is to the receiving of the Sacrament after the due Order. It follows now to consider *what this preparation is*, or wherein it stands. The preparation required before the Sacrament, is two-fold, *Habituall* and *Actuall*.



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*habitually preparation* stands in the having of all such dispositions and graces, as qualifie a man for the work of receiving. *Actual preparation* stands in the exciting and awakening of those graces and dispositions, and renewing of them when a man is to receive. Both these must be done by him that will receive in due order. It is here, as in preaching. A man that will preach the Word, must first be habitually prepared for the work, by having such gifts, graces, abilities, and ministerial qualifications of learning and knowledge in the Scriptures, as are required to accomplish and furnish a man for that work. He must be a man well read, well studied. Now though a man be a furnished man, and have competent abilities, yet he will not on a sudden, without any study step up into the Pulpit, take a Text at adventure, and fall a preaching; but besides his *habitually preparation* in the course of his studies, he will study afresh upon a particular Text, and for a particular Sermon, and bestow special pains for that particular work; and that is

*Actual*

*Actuall preparation*, Matth. 13. 52. Every Scribe which is instructed unto the Kingdom of heaven—bringeth out of his treasure things new and old. He is instructed unto the Kingdom of Heaven, he hath a treasure of things new and old. There is his *habituell preparation* for preaching; he brings them out, namely, by studie and meditation, he gathers together things apt and fit for the present work; there is his *actuall preparation*. And there is first an *habituell preparation* before an *actuall*. He first studies Arts, Tongues, Divinity, and then after studies his Sermons: his first study is *habituell*, his second is *actuall preparation*. Though a man should study a Sermon, and have an *actuall preparation*, yet if he had not studyed Divinity and other things needfull, but wanted *habituell preparation*, it would prove poor, lank, empty stuffe: and though a man had studied Divinity, and had *habituell preparation*, yet if without study and premeditation, without *actuall preparation* he should offer to do the work, he might be guilty of tempting



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God, might make but wilde and confused work of it, and might come off with a check. Neither of these, thus preaching, should preach after the due Order: and both these might be as those Prophets, *Zech. 13. 4.* *It shall come to passe in that day, that the Prophets shall be ashamed every one of his Vision, when he hath prophesied.* The first might well be ashamed, because he wanted *habitual*; the second, because he wanted *actuell preparation*. He is not fit to preach, that wants *habitual* preparation: he may say (if called to preach) as *Zech. 13. 5.* *I am no Prophet, I am an Husband-man; for man taught me to keep Cattell from my youth. I am not habitually prepared; I have not been trained up in the Schools, and amongst the Sons of the Prophets, but I am a Trades-man, I have been brought up in the Shop, in a Trade from my youth: and though he be fit to preach that hath *habitual* preparation, yet if he want *actuell preparation*, he is not ready to preach, not provided for it at such a time. And therefore mark how the Rulers of the Synagogue*

speak

Speak to S. Paul and his companions, *Acts 13. 15.* Ye men and brethren, if ye have any words of exhortation for the people, say on: as if he had said, If ye be provided for a Sermon, if you have any meditations ready, bestow them upon the people. He did not desire they should adventure into the Pulpit with their extempory effusions, to pour out what ever come next hand, *2 Tim. 2. 15.* Study to shew thy self approved unto God, a work-man that needs not to be ashamed. Timothy was a studied man, a man of rare and singular gifts and endowments; and yet for all that, if he would be an approved work-man, S. Paul would have him study to do it: he would not have him rest on his *habitual preparations*, but would have him *actually* fit himself for his work, when he was to work. Now thus is the case in the Sacrament, there must be an *habitual* and an *actuell* preparation to it. A man that will receive the Sacrament; must first be furnished with such graces and dispositions, as a Communicant ought to have: and though

Ad nutritionem spirituales requiritur non tantum habitus & dispositio fidei, sed actus etiam ejus exercitus. & exercitatus, ita ut non omnes fideles semper digni sint convivæ in hac cœna, nisi fidem quam habent, excitent, & exerceant pro ratione hujus instituti. *Amer. Cat. p. 152.*



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he have such graces as are requisite to habituall preparation, yet may he not therefore all on a sudden rush to the Lords Table, and without any more ado receive the Sacrament: but first there must be an actuall preparing and fitting of himself for the work. Both must be had, or else no due order in the work, or els no fruit from the duty. There be, that in their fashion do actuallly prepare themselves, that yet are void of those graces that are required to habituall preparation. And there be that are habituallly prepared, and yet fail in an actuall fitting of themselves. To both these, the Sacrament proves as *Iobs* brooks to the Travellers, *Iob* 6. 19, 20. *The Troops of Tema looked, and the companies of Sheba waited for them, as hoping, by the waters of those brooks, to have been refreshed; but they were confounded, because they had hoped, they came thither, and were ashamed; because they came with an hope to have found water in those brooks: but they being dried up with the heat of Summer, their hope was disappointed, and so they*

they went away ashamed of their lost labour. So both those sorts of people come to the Sacrament, there they look and wait for some spiritual refreshment by it; but they may go away ashamed, because they hoped, and their hope is frustrate; they meet with no such thing, as they hoped for. And the reason of their disappointment, is that which is spoken in another case, *Mat. 22. 8. The Wedding is ready, but they which were bidden, were not worthy. The Wedding was ready, but the guests were not ready. So the Sacrament is ready, and God ready in the Sacrament to do his part, but these kinde of Communicants are not ready, either not ready by an habituall, or not ready by an actuall preparation, and because not ready, not worthy; and because not worthy, therefore their hopes disappointed. Now though both these be required, yet habituall preparation must be in the first place; for no man can indeed actually fit himself, till he be habitually prepared; and in vain is all actuall preparation, where habituall goes not before it.*

This



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This *habitual* preparation therefore stands in having the soul furnished with all such graces and dispositions as may make a man worthy, that is, fit for the Sacrament. And those graces and

dispositions are these ;

- 1. Knowledge,
- 2. Faith,
- 3. Repentance,
- 4. Charity,
- 5. Obedience.

All these must a Communicant be qualified with, that in the Sacrament seeks God in due Order, and the want of any of these, makes him guilty of not seeking God after the due Order.

1. The first thing then that is required, is *Knowledge*. The Apostle makes this a great fault in receiving the Sacrament, so to receive it, *as not to discern the Lords Body*, 1 Cor. II. 29. *Not discerning the Lords Body*. Therefore that should be a mans care, So to come, as to discern the Lords Body. This *Discerning* stands in knowledge, understanding and judgement, of the nature, use, and necessity of the Sacrament, the which, because they cannot be known with-

without the knowledge of the Fundamentall Principles of Religion, therefore under this discerning the Lords Body, is included and comprehended a convenient and competent measure of knowledge of all the grounds of Religion : and that such knowledge is necessary for every one that desires to come after the due Order, will appear by these following Reasons.

1. First, *God prizes knowledge more than the outward acts and performances of his service.* Yea, so highly prizes knowledge above outward performances, that if it should needs be, that one must be wanting, the knowledge of God (without publike performances) is more acceptable than publike performances, *Hos. 6.6. I desired the knowledge of God more than burnt Offerings.* Possibly the case might be so, that a man could not offer Sacrifice, as it was with *David* in his exile, yet having the knowledge of God, he might be saved. But if a man did sacrifice, and offer burnt-Offerings, yet if he had not the knowledge of God, he could not be saved. There



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There may be cases in which a man cannot come to receive the Sacrament, but yet a man having the knowledge of God, he may be saved, *Iohn 17. 2. This is life eternall to know Thee, &c.* But let a man receive the Sacrament ever so often, yet if he be void of the knowledge of God, he cannot be saved; *For God will have men to be saved, and come,* he sayes not to the Sacrament, *but to the knowledge of the Truth, 1 Tim. 2. 4.* So that as in that case, so in this I desired knowledge of God more than receiving of the Sacrament. Men commonly desire the receiving of the Sacrament, more than the knowledge of God. But our desires should be suitable to Gods desires. As he desires, so should we desire; and he desires the knowledge of God more than burnt-offerings, and so by proportion, more than Sacraments.

2. Secondly, a man should so prepare himself for the Sacrament, as he would prepare himself for his death: look how he would be loath to go to his grave, so should he be loath to go to  
the

the Lords Table. A man that would die comfortably, would die with the knowledge of God : and a man that would receive comfortably, would receive with knowledge. It is a dreadfull thing to die without knowledge. If a man die without knowledge, I know but one way with him. It is threatned as an heavy Judgement, *Iob 36. 12. They shall die without knowledge.* And that is an heavy saying, *Iob. 8. 21. Ye shall die in your sinnes*, that is, ye shall die in a damned condition. Now to die without knowledge, is all one as to die in our sinnes; for questionlesse he that dies in ignorance, dies in his sins; and so dying without knowledge, dies in a state of damnation. And if so fearfull to die without knowledge, how fearfull to come to the Sacrament without knowledge? For what makes a man unfit to die, makes him unfit to receive; and what condition is dangerous to die in, that condition is dangerous to receive in. A man is not fit to receive, that is not in a state of salvation, as no man is fit to die that is not in such a state:



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a state : we are not in a state of salvation, but so farre forth as we have the knowledge of the Truth, *1 Tim. 2. 4. Who would have all men to be saved, and to come to the knowledge of the Truth. Therefore no salvation, but where there is the knowledge of the Truth.* Now knowledge then, and not yet in the state of salvation; and what have we to do with the Sacrament that not in the state of salvation? That man that is fit for the Sacrament, and duly prepared for it, is fit and prepared for Heaven; and that man that is unfit for Heaven, is unfit for the Sacrament; and that man is unfit for Heaven, that is without the knowledge of God.

3. Thirdly, consider what is the end of our coming to the Sacrament. The end of our coming, is to have communion with God in his Ordinance. And therefore there is a necessity of coming with knowledge. He onely comes comfortably and profitably to the Sacrament, who therein hath communion with God : and one speciall way to have communion with him, is to

to have the knowledge of him, *Ier. 24. 7.*  
*I will give them an heart to know me, that*  
*I am the Lord, and they shall be my people,*  
*and I will be their God :* When we are  
his people, and he our God, then we  
have communion with him; and this  
cannot be that he should be our God,  
and we his people, *till we know him.* We  
have nothing to do with the Sacra-  
ment, nor with fellowship with God  
therein, till we be his people; and his  
people we cannot be, till we have an  
heart to know him. A man will not have  
communion with any with whom he  
hath not acquaintance, with such as are  
strangers to him, We do decline fa-  
miliarity with strangers : where the  
knowledge of God is not, there men  
are strangers to God, *Eph. 4. 18.* being  
alienated, estranged through the igno-  
rance that is in them. And so, no know-  
ledge of God, no fellowship with God :  
no knowledge, no communion. And to  
what end is it to come to the Commu-  
nion, without communion with God ?  
A Communion without communion  
with God, is but a comfortlesse Com-  
munion.



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munition. As therefore we desire to have Communion with God, when we come to the Communion, so come with Knowledge. Knowledge it is true that a man may have, and yet have no communion with God; but communion with God can no man have; unless he have Knowledge. A man is not fit to *partake of the Sacrament*, till he be fit to partake of the Covenant; and that which is required to make a man fit for the *participation of the Covenant*, is no less required to make a man fit for the *participation of the Sacrament*. Now knowledge is necessarily required for the *participation of the Covenant*, Heb. 8. 10, 11. *For this is the Covenant I will make — for all shall know me, from the least to the greatest.* That which is required to make us partakers of the Covenant, is required to make us fit for communion with God: and that which is required to make us partakers of the Covenant, must needs be as much required to make us partakers of the Seal of the Covenant. Such a necessity of Knowledge there is in him, that

that receives the Sacrament.

4. Fourthly, Consider how utterly unfit a man is, whilest he is in ignorance. That appears in these particulars.

1. First, No man is fit to be a partaker of the *Seal* of the Covenant, who is not in the Covenant of grace, neither can say that he is so. Ignorant persons cannot say, that they are in the Covenant of grace; for such as are in the Covenant of grace, have received an *anointing*, which teaches them of all things, *1 John 2. 27.* And they that be effectually called, are *taught of God*, *Ioh. 16. 45.* and they that are in Covenant with God, they all *know him*, *from the least of them, to the greatest of them*, *Ier. 31. 33, 34.* Therefore they that *know not God*, that are not taught of God; they that are not *annointed*, are not in Covenant with God. Such are all ignorant persons; they be persons unannointed, they be persons untaught of God, they know not God, therefore they are not in Covenant with God; and being not in Covenant, have nothing to do with the

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Sacrament : for in the use of the Sacrament, there is a sealing of the Covenant unto us. Now a man can have no right to have the Covenant sealed unto him, till he be in the Covenant; and ignorant persons are not in Covenant with God : so that the ignorant mans receiving, is but the having of a seal to a blank. And what is a man the better for that? What is a man the better for having the Kings broad Seal to a Parchment that hath nothing written in it? He hath nothing but a piece of Parchment and Wax; he hath neither Land nor living sealed and conveighed to him thereby. Just so it is in this case.

2. Secondly, none have any benefit by the Sacrament, but such as are reall and actuall members of Christs Body. The Sacrament is spiritual food, and all the members of Christs Body receive nourishment and growth by the use of this food; but yet they must be members of the Body, or else no nourishment, growth, or life. Ignorant persons are not actuall members of Christs Body.

Body. They are captives of Satan, fast in the devills clutches and possession. 2 Tim. 2. 25, 26. They that know not the truth, are in the *snare of the devill*, and are taken captive by him at his will. Ignorance is the very power of the devill, Acts 26. 18. To turn them from darknesse to light, from the power of Satan, unto God. That which is called *darknesse* in the first, is called the *power of Satan* in the latter clause: so that the devill having and holding a man in ignorance, hath, and holds him in his power. And are such the members of Christs Body, that are wholly in the power and possession of the devill? Have they any thing to do to participate of Christs Body in the Sacrament, that are no members of his Mysticall Body? Are such as are Satans slaves, vassalls, and captives, fit to come to the Lords Table, and have fellowship with the God of Heaven?

3. Thirdly, an ignorant person is utterly unfit for the *Lords Table*. God forbade to offer the *blinde*; the *blinde* was an abomination to him. And what difference



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rence between a *blinde offering*, and the *offering of the blinde*. A *blinde offerer* that hath the eyes of his minde out, is worse, and more abominable than a *blinde offering*. The Law denied a Leper the benefit of civill Society, therefore much more of holy Communion in publike services and sacrifices. Now an ignorant person is a kinde of Leper, he hath one perillous Symptome of Leprosie, namely, that same, *Levit. 13, 44*. *The Priest shall pronounce him utterly unclean, his plague is in his head*. Therefore when a man hath a plague in his head, he is utterly unclean, and therefore to be shut out of the Camp, *vers. 46*. Much more therefore from holy society. An unclean man is not fit to come to the Lords Table; and every ignorant person, having a plague in his head, is unclean, and therefore unfit for the Lords Table. There be two things that shew an ignorant person unfit for the Sacrament:

1. We judge *fools and children* unfit for the Sacrament, and that upon that ground, *1 Cor. 11. 28*. *Let a man examine*

amine himself; Because they cannot examine themselves; for by the Apostles Rules, whosoever cannot examine and try himself, ought not to come to the Sacrament. Now therefore an ignorant person ought not to come, because it is impossible that an ignorant person should examine himself. Yea, if fools and children ought not to come, then neither may ignorant persons, for they are children and fools both. They be children, Heb. 5. 13. For every one that useth Milk, is unskilfull in the Word of Righteousnesse, for he is a Babe, 1 Cor. 14. 20 Be not children in understanding, but in understanding be men. And fools they be also, Ier. 4. 22: For my people is foolish. And why so? They have not known me, they are sottish children, they have no understanding. Prov. 14. 7. Go from the presence of a foolish man. But how shall I know him to be a foolish man? When thou perceivest not in him the lips of knowledge. Are babes, children, fools, and sots fit for the Sacrament?

2. We all confesse that he is not fit to come to the Sacrament, that comes



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with an *ill minde*, *Prov. 21. 27.* The sacrifice of the wicked is an abomination; how much more, when he bringeth it with a wicked minde? At the best it is loathsome; but when brought with a wicked minde, it is worse by farre. Ignorant persons use to plead for themselves, that they have not the knowledge, and understanding which others have, and cannot answer as others do, yet they hope they have as good meanings, and come with as good mindes as the best. Thus, silly creatures, delude they themselves, and their own souls. Alas, what talk you of your good meanings, and your good mindes? Are not your mindes ignorant? Have ye not ignorant mindes? Why then be it known unto you, that your mindes are naught, stark naught. Will ye beleeve God? Hear what he sayes, *Prov. 19. 2.* Without knowledge, the minde is not good. That mans minde then is not good, that wants knowledge. And so he comes with an evill minde to the Sacrament, that comes with an ignorant minde thereunto. Though I be ignorant, sayes one, yet I thank God I have

I have a *good minde*. How fillily is this spoken? as if one should say, Though I have a *blinde eye*, yet I have as good an eye, as he that can see farthest. Wherein lies the *goodnesse* of the eye, but in the sight, and the *goodnesse* of the minde, but in the knowledge of God? He cannot have a *good minde*, that wants *goodnesse*. An ignorant person wants *goodnesse*. See *Rom. 15. 14.* *Ye are full of goodnesse*: How came they so to be? *filled with all knowledge*. They must be first full of knowledge, that will be full of *goodnesse*. Full of knowledge, full of *goodnesse*; void of knowledge, void of *goodnesse*. And what then dost thou talk of thy *good minde*, that hast as little *goodnesse* as thou hast knowledge in thee?

Therefore let all ignorant people be advised to take heed what they do. It is wofull to consider the grosse ignorance of many Communicants, it would pity a mans heart, and make his spirit bleed to see how many come to the Sacrament, and yet are utterly to seek in the very grounds of Religion. They



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hear of Christ, and they see a Sacrament; but what or who Christ is, what is the end and use of a Sacrament, they know no more than such as have scarce heard of Christs Name. In the fear of God look to your souls, and get some competent measure of the knowledge of God and Christ, before you offer to meddle with so holy an Ordinance. Especially let such look to themselves as may be taught and instructed, and yet in a wilfulnesse, and rebellion of spirit, will not be taught nor instructed, that they may be fitted for the Sacrament, but will continue in their ignorance, and wilfully come to the Sacrament therein. As the Lord speaks to such persons concerning the taking of the Covenant in their mouth, so it may be said of taking the Seal of the Covenant into their mouthes, *Psal. 50. 16, 17. What hast thou to do, that thou shouldst take my Covenant in thy mouth, seeing thou hatest instruction?* So in this case, *What hast thou to do, that thou shouldst take the Seal of my Covenant into thy mouth, seeing thou hatest instruction, and refusest,*

fullest and scornest to be taught, and be holpen out of thine ignorance? The worst I wish to such rebellious spirits, is, That the time may never come, in which with weeping and howling, and wringing of hands, they do not curse the time wherein they scorned to be taught and instructed, before they came to the Sacrament.

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CHAP. V.

*Of the necessity of Faith in him that will be a worthy Receiver.*

THE second thing requisite in Habitual preparation, Is the grace of Faith. He that will come and receive after the due Order, must come with Faith. It is in the case of the Sacrament, as it was in the case of the Sacrifices. The Jews were very carefull and precise, to perform the outward Rites of Gods worship, to bring their oblations, sacrifices, and the like: and yet God was offended at them, and solemnly contests with them, *Isa. i. 11. 15.* To what  
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*purpose is the multitude of your sacrifices ? Who hath required this at your hand , to tread in my Courts ? bring no more Oblations. I cannot away with your new Moons , Sabbaths , and the calling of Assemblies , &c. Now these may seem strange speeches. To what purpose is the multitude of your sacrifices ? Why ? did not God himself command them, and enjoyn them ? And doth God use to enjoyn things to no purpose ? Who hath required this at your hand ? &c. Who but God himself ? Did not he require it , and charge them to do it ? Is God weary of his own Worship ? Doth he hate his own Ordinances, and are his own services burthens to himself ? It cannot be denied but all these services were of his own appointment ; he himself required them of them ; he commanded Sacrifices, Incense, Oblations, but he withall commanded them to be performed after the due Order. He never required these things to be done in that Order and manner they did them. It was to no purpose to offer multitudes of sacrifices in*

*in that order* they offered them, he hated their services done *in that Order* they did them. Why after what order did they perform them? *Not after the due Order*, for they did these things *without faith*, and came to God in their unbelief, and therefore it is, that God thus contests with them. But now consider, *Verse 16. 18. Wash you, make you clean, come now*, and then we see that he that before forbade them, now commands them to come, but yet withall how he commands their coming, *come now*; that is, *now* that ye have washed your selves by faith in *Christs Blood*, *now come*, come after this order, and welcome. So that all that came to these sacrifices and services without faith, washing themselves in **CHRISTS** Blood, came not in due Order. So it is in the case of the Sacrament. Come without faith, and God will say unto you, To what purpose is your frequent receiving the Sacrament? To what purpose is the multitude of your Communions? Who hath required this at your hands, to sit down at my Table?

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Come no more at the Sacrament, ye trouble me, I am weary of your Communions, and your Receiving, it is iniquity. But let us get faith, and wash and sprinkle our selves with **CHRISTS** Blood, and then will God say, *Come now.* This is to come after the due Order: Now that you come after the due Order, come, and welcome. No man ought to come, till he come in due Order; and no man can come in due Order, till he come washed in Christs Blood; and there is no being washed in Christs Blood, but by faith, *Heb. 10. 22. Let us draw neer with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water.*

We saw before, that Gods Ordinance and Order must go together. We must come to the Sacrament, that is Gods Ordinance; but we must come with faith, that is Gods Order. As it is an haynous sinne to neglect Gods Ordinance, so it is no lesse haynous and dangerous, to neglect and contemne Gods Order: and Gods due Order is,  
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That every Communicant come prepared with faith. So that it is no lesse sinne nor danger to come without faith, than not to come at all. He sinnes dangerously, that comes not at all; he sins as dangerously that comes, and yet comes without faith. Consider again that same passage, *Mat. 22. 4, 5.* There were some invited to that Feast, that came not. *They made light of it; what tell you them of CHRIST, of the excellencies to be had in CHRIST, to be had in the Word, or Ministry of the Gospel, or in the Sacrament? They made light of it, but was this a light sin? They found it an heavy sinne to them in the end, vers. 7.* Well, after this there is a second and fresh invitation, and the Wedding was furnished with guests, *ver. 9, 10.* The feast being furnished, the King comes in to see and view his Guests, and one he spies that had not a Wedding Garment. The man was come, he was not guilty of the contempt of the Ordinance, but yet was guilty of the neglect of Gods Order: In he was come, but not after the



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the due Order. Well, but what is his entertainment? *Friend, how camest thou in hither, not having a Wedding-garment? verse 12*, that is, how haps it that thou art come in, and not after the due Order? That was a question that silenced him, smote him stark dumb. But yet that is not all. See *verse 13. Take him, binde him, &c.* and do but compare that with the seventh verse, and do but consider which of the two verses sound sadliest. And see that it is no lesse dangerous to neglect Gods Order, than his Ordinance. But wherein was his neglect of the due Order? Not having a Wedding-garment; that is, not having faith, or the Righteousnesse of faith. He that comes to the Sacrament without his Wedding-garment, comes not after the due Order; and he that comes to the Sacrament without faith, comes without his Wedding garment. Do but consider four specialties in that Parable, that will serve to our purpose.

1. When the guests were come in, the King comes to see them. So doth the Lord with all that come to the Sacrament.

crament. Take notice of that, all ye that come to the Sacrament; when you are come together unto the Table of the Lord, you have one that comes into over-look you, and to view you, that comes with an examining searching eye. *Let a man*, sayes the Apostle, *examine himself*, and so let him eat, &c. And there is great reason why a man should so do; for when we come to the Lords Table, the Lord will come into see, to search, *to examine* his guests. God is not satisfied that men come to his Ordinance, but God will *examine*, and see whether they be come after the due Order. If indeed God should not come in to see his guests, then might they be the more remisse and carelesse; but beleeve it, he will come and see them, and look narrowly on them too, and therefore I think it neerly concerns men to look to themselves, and to see to it before they come, that they come after the due Order.

2. The whole house was full of guests, and there was amongst them all, but onely one man that wanted a Wedding gar-



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garment. In such a crowd and company, one would think that haply one might have skulked, and have lien hid, and not have been spied out; and yet that one man was not hid, but was found out. So if but one man come to the Sacrament, and come not after the due Order, God will finde him out. The crowd and multitude cannot hide him from Gods eye.

And if one could not be hid in a multitude, how much lesse shall twenty, forty, or more, be hidden from him?

3. That his fault was the want of due Order in coming; and his want of due Order, was his want of Faith. So not a man comes to the Sacrament without faith, but God spies him, and singles him out, with this question, Friend, how camest thou in hither, not having the grace of Faith?

4. That this man, not coming after the due Order with faith to that Feast, meets with a breach, and a blow, verse 13. Such will be the case of all such as come to the Sacrament without faith. Is it nothing to be examined by  
God?

God? To be smitten dumb? Is it nothing to be *bound hand and foot*, and be cast *into utter darknesse*? If this be any thing, then it is something to come to Gods Supper without a wedding garment. He that comes in without a wedding garment *on his backe*, shall not go out without chains and *fetters on his feet*. So that all this considered, we see how necessary it is, that he that will come to the Sacrament in due order must come with faith. And that we may yet be further convinced of the necessity of bringing faith with us, consider these things following.

I First, a mans greatest care should be so to come to the Sacrament, that his coming and his performance of the duty should be acceptable. As good absent, as present without acceptance: who cares to come to his Neighbours Table, unlesse he may be welcome? Who had not rather be absent, than be lowred upon, and to be entertained with fowre and dark cloudy looks? now it is not possible to finde acceptance without faith. No mans performance

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of any service, is acceptable till his person be accepted, *Malachi 1. 10. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand: Why would he not accept their offering? because he had no pleasure in them.* He was not pleased with their persons, and therefore not pleased with their offerings; he had no pleasure in their persons, therefore no pleasure in their performances. It is the acceptance of the person, that makes the performance acceptable, *Gen. 4. 4. God had respect to Abel, and his offering: first to Abel, and then to the offering for Abels sake.* If God had not had respect to Abel, he would not have had respect to his offering; as in *Cains case, ver. 5. But unto Cain and his offering, he had no respect.* But because God likes Abel, therefore he likes his offering. But what is it now that will bring our persons into acceptance, that God may take pleasure in us? That very thing that brought *Abels person* into acceptance, *Heb. 11. 4. By faith Abel offered unto God, a more excellent sacrifice than Chain:* so that the way to bring our persons  
into

into acceptance, is to bring faith : faith is it which makes the person acceptable; leave that behinde, and our case will be theirs, 1 Cor. 10. 3, 4, 5. *They did all eat the same Spirituall meat, and they did all drink the same Spirituall drink, but with many of them God was not well pleased.* So we may eat and drink the outward elements in the Sacrament, but if we do it not with faith, God is not well pleased with us ; and being not well pleased with us, neither will he be well pleased with our service. It was speedy acceptance that *Daniel* had in his prayers, *Dan. 9. 23.* *At the beginning of thy supplications, the Commandement came forth, &c.* And what was the ground of his acceptance, and that so speedy ? *for thou art greatly beloved.* When a mans person is in favour, and beloved of God, then follows acceptance. The way to get acceptance, is to get our persons beloved : the way to get our persons beloved, is to get them into Christ ; the way to get them into Christ, is by faith. *This is my beloved Sonne, in whom I am well pleased.* God is well pleased with



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no man till he be in *Christ*; no man is beloved, but in his beloved Sonne. And when once we are in *Christ*, purged, and purified by his Blood, then our services are performed in righteousness, and when so performed, then accepted. *Mal. 3. 3, 4.* He shall purifie the *Sonnes of Levi*, namely, *Christ* by his Blood, that they may offer unto the Lord an Offering in Righteousnesse, then shall the Offerings of *Judah* and *Ierusalem* be pleasant unto the Lord. And what is it that will bring us into *Christ*, but the grace of faith? As therefore we would have acceptance at the Sacrament, so come in due Order, Come with faith.

2. Secondly for what end come we to the Sacrament? Is it not that we may be partakers of *Christs* Body and Blood? The Apostle speaks, *1 Cor. 10. 17.* Of being partakers of one Bread; and verse 21. Of being partakers of the Lords Table. Now, will this serve our turn, and satisfie us, to be partakers of the Bread, of the Wine, of the Table; or do we not aim at an higher matter, namely, to be partakers of *Christ* him-

*himself ? Heb. 3. 14.* We may partake of the Bread and the Wine, we may be partakers of the Table, though not a dram of faith in us. But that which privileges us to be partakers of Christ, of his Body and Blood, is faith. We come to the Sacrament to be made partakers of Christs Body and Blood; but this we cannot do, nor may do, till we have faith.

First, *we cannot do it*; for he that will receive *Christs* Body and Blood, must have an eye to see *Christ* and his worth, must have a foot to come to *Christ*, must have a hand to receive, & lay hold upon him, must have a mouth to feed on him; without all these, there is no *partaking of Christ*. Now faith is all these. It is the eye of the soul, *Isai. 17. 7.* *At that day shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel, Isai. 45. 22.* *Look unto me, and be ye saved, all the ends of the earth.* It is the foot by which we come to Christ, *Iohn 6. 35.* *He that cometh to me shall never hunger, and he that beleeveth on me shall never thirst.* Coming and belie-



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ving are the same, faith being that by which we come to Christ. It is the *hand* by which we receive him, *Ioh. 1. 12. To as many as received him*, that is, *to as many as believed in him*. Believing and receiving the same, because by faith we receive Christ. It is the *mouth* by which we feed on him, *Ioh. 16. 53. Except ye eat the Flesh of the Sonne of man, and drink his Blood*; that is, except ye believe in Christ. Now, can a man see without an eye? come without a foot? receive without a hand? feed without a mouth? G O D he looks that when he offers Christ, men should receive him, and takes it ill when tis not done. *Take, eat, this is my Body*: Christ therefore would have us eat him in the Sacrament; God is never better pleased, than when he sees men fall hungerly and heartily upon Christ: nothing displeases Christ more, than when the Bread of Life, the flesh of Christ shall be set before us, and we sit and look another way, and feed not, and fall not to. When a man makes a Feast, if he sees his guests fall to, and feed hard, how highly well it contents him

him, but if he sees them sit looking about them, and not to feed upon those dishes he hath been at so much cost and care to provide, it troubles and frets him. Therefore if a man would please *God* in the Sacrament, he must feed and partake of Christ. Now therefore a man must bring faith: he cannot feed that hath *no mouth*, he hath *no mouth* that hath *no faith*. Christ is a treasury of rich commodities, there is any thing to be had in him we want, *Apoc. 3. 18.* There is *gold* to be had *tryed in the fire*, there is *white rayment*, there is *eye-salve* to be had. But now, how may these be had, what is the way to get them? There Christ tells us, *I counsell thee to buy of me gold, white rayment, eye-salve.* The way to get them then, is to buy them. But what is that which will buy them? Not money, nor silver, *Esay 55. 1.* *Buy Wine and Milke without Money, and without price:* no money of the worldlings, no price of the merit-monger, will purchase these commodities. And yet there is a *money* we must trade withall, if we will *buy* them, and with-

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Quomodo igitur corpus Christi edent, & ejus sanguinem bibent cum & illud non habent quo solo hæc edi & bibi possunt?

*Gualth. in*  
*I Cor. 11. 2*



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out which they cannot be bad; and that coine is faith: faith is that alone which *buyes* those riches of *gold, white rayment, &c.* Faith is it that makes us partakers of Christs benefits. He that goes to market, and carries no money in his purse, cannot *buy* commodities that he wants. To come to the Sacrament, or Christ in the Sacrament, and bring no *faith* with us, is to come without a penny in our purses; and if we come without money, we shall be sent back without commodity. So that without *faith* we cannot be *partakers* of Christ in the *Sacrament*.

Secondly, *we may not do it.* We may not doe it, till we have right to eate of Christs flesh, and drink his bloud; and right we have none, till we have *faith*. None had right to eat of the flesh of the sin-offering, but the Priests; only they might eate it, *Levit. 2. 26.* The Priests only had right to eat the *shew-bread*, *Levit. 24. 9.* It shall be *Aarons and his Sons*, and they shall eate it in the holy place, *Mark 2. 26.* Which is not lawfull to eat but for the Priests. It is so here.

None

None may eat the flesh of Christ, who is our true sinne-offering, but they that be Priests; till we be Priests we have no right to it, we must be Priests before we can have this Priviledge. But what is the way to be made Priests? To be washed in Christs blood, as the Priests were consecrated by being washt in water, *Levit. 8. 6.* By washing also are we made Priests, *Revel. 1. 5, 6.* *He hath loved us, and washt as in his owne blood,* and made us Priests. But how come we to be washt in Christs blood? That is done by *faith*, *faith* takes Christs blood, and sprinkles and washes the conscience therewith, *Heb. 12. 22.* and being washt by *faith* in Christs blood, we are made Priests. And therefore we are said to be *made Priests by faith*, *1 Pet. 2. 4, 5.* *To whom ye comming*, ye are also an *holy Priest-hood*; that is, you beleeving are made Priests; for to beleeve, is to come, and to come, is to beleeve. And so *faith* making us Priests, doth give us right to eat of these holy things, and priviledges us to be *partakers* of Christ. Since therefore we cannot eat,  
and

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and *partake* of Christ till we have a right, and we have no right till Priests, and no Priests, but by faith; therefore no right to partake of Christ, till we have *faith*. And therefore if we would come to the Sacrament after the due Order, so as to eat of Christ, and be partakers of him, we must come with *faith*. It is not after the due Order for any but *a Priest to eat the flesh* of the sin-offering, or the *shew-bread*. It was a case extraordinary, that the shew-bread was given to *David*, and the men with him to eat.

We may not eat Christs flesh, and drink his blood, till we have a right to it; we have no right to it, till we be of *Gods family and household*. The Sacrament and Christs flesh and blood therein, is the bread and food which God provides for those of his own household, and not for strangers and forrainers: for we finde mention, *Eph. 2. 19. Of the household of God*, and they there stand in opposition unto *forrainers and strangers*. And *Gal. 6. 10.* there is mention of the *household of faith*. When we are of  
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the *household of faith*, we are of the *household of God*; and when we are of *Gods household*, we may eat his *household provisions*; when we are of *Gods family*, we may eat *his Bread*. But till we be of his family, we have no right to his provisions. We had need therefore have *faith*, to make us of the *family of faith*, that so we may be of *Gods family*, and may have right to his provisions.

They that will have right to Christ in the Sacrament, they must be first *Gods Children*: *It is not meet to take the childrens bread, and give it unto dogges. Matth. 15.* It is not a good order in a family, that dogs should eat the bread that is provided for his children; offall and scraps are good enough to feed dogges withall; if they get upon the Table, and meddle with childrens bread, they shall be set down again with a whip or cudgell. So here, the *Flesh of Christ* is childrens bread, and we have no right to it, till we be children, and children we are made by *faith*, *Iohn 1. 12.* To as many as believed,  
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he gave them this priviledge to become the Sonnes of God, Gal. 3. 26. Ye are all the children of God by faith in Christ Iesus : And so by faith being children, have a right given us to partake of this Bread of life. So that to come without faith, is not to come after the due Order : which is, that none eat Christ, and be made partakers of him, but such as by faith are made the Children of God. Give not holy things to dogs, that is not the due Order, that is disorder. Therefore till we have faith, God forbids to meddle with the Sacrament ; and if in this undue order we will be meddling, look for a check. God will say to such in this case, as he did to Adam after he had eaten the forbidden fruit, Gen. 3. 17. Because thou hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it, &c. So because thou eatost the Sacrament, of which God hath commanded thee, saying, Thou shalt not eat of it till thou bring faith, therefore in sorrow shalt thou eat, it is small comfort

fort thou shalt have in thine eating.

3. Thirdly, consider the evils that follow upon coming without faith, and in our unbelief. And they are these:

1. First, such as come without faith, are not welcome to God: for such as come to the Lords Table with their persons and consciences defiled, cannot be welcome. We see *Num. 9. 6.* that there were certain men who were defiled by the dead body of a man, that they could not keep the Passeeover. What if they had in their defilement come to the Passeeover? They had to themselves defiled the Passeeover. For holy Ordinances do not sanctifie defiled persons, but defiled persons defile holy Ordinances, as appears by the resolution of that case, *Hag. 2. 11, 12, 13.* An unclean person by a dead body, touching the Bread or Wine, makes them unclean. It is not safe to defile Gods Ordinances. We know what was the voyce from Heaven to Peter in his Vision, *Act. 10. 15.* What God hath cleansed, call thou not, and so make thou not common. A defiled person coming



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ing to the Sacrament, makes a *cleansed thing common*. Now an unbelieving person is a person defiled, *Tit. 1. 15. Vnto the pure, all things are pure; but unto them that are defiled, nothing is pure, no, not the pure Ordinances of God. Every word of God is pure, Prov. 30. 6.* And so his Sacraments are pure: But to a defiled person, neither of these pure. Well then, who are they now that are defiled ones? See the words of the Text, *to them that are defiled and unbelieving.* Therefore an *unbelieving* person is a *defiled*, and an *unclean* person. *Faith purifies the heart, Act. 15. 9.* and so fits for pure Ordinances (but unbelief defiles the heart, and a defiled heart defiles Gods Ordinance to it self. And how can that man be welcome to an Ordinance, welcome to a Sacrament, that defiles it?

2. To come without faith, makes our coming an abomination. To come without faith, is to come out of Christ, and to perform the service which a man doth, out of Christ. Now all service performed out of Christ, is *abominable*

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to God. See *Lev. 17. 3, 4.* What man so ever there be of the house of Israel that killeth an Oxe and a Lamb, &c. And brings it not to the doore of the Tabernacle of the Congregation, to offer an offering to the Lord, &c. bloud shall be imputed to that man: He hath shed bloud, and that man shall be cut off from among his people. And again, *ver. 6, 7.* And the Priest shall sprinkle the bloud upon the Altar of the Lord at the doore of the Tabernacle, &c. And they shall no more offer their sacrifices unto Devils. Sacrifices then not brought to God to the doore of the Tabernacle were as murder and bloudshed, were as the service of the Devill. And what more abominable before GOD? The doore of the Tabernacle was a Type of Christ, *Iohn 10. I am the door.* And the drift of that Law is to teach that they should performe all their services to God in Christ, and to shew how loathsome to God all services are that are not done in him. Now he that is in his unbelieve, that wants the grace of faith is not in Christ, neither can he do any thing in Christ. And therefore such a  
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mans comming cannot but be an abomination. *God* abhors, and abominates that man, and his comming, that wants faith. The end of comming to the Sacrament is to seek, and see *Gods* face, and to have fellowship and communion with him. Now if we come without faith, *God* will not let us see his face, *God* will turn away and hide his face from us, *Deut.* 32. 19, 20. *And when the Lord saw it, he abhorred them, because of the provoking, &c. And he said, I will hide my face from them.* But why will *God* do so? He gives his reason for it, *for they are children in whom is no faith.* So that when a man hath not faith, he shall not see *Gods* face in the use of his Ordinance, for how can a man see an *hidden face*? But that is not all, *God* not only *hides his face*, but he *abhorred* them. He *abhor'd* them because of their *provoking* him. How did they *provoke* him? Not only by that spoken of in the verses going before, but by that also in the verse following, because they were *children in whom was no faith.* Such then as have no faith, have no communion with

with God, and do provoke God so as he abhorres them. There can be no communion with God, where a man is cut off from God, and fellowship with him. And where a man is *cut off* from *Covenant*, he is cut off from *communion*. Now where there is no faith, there is an excision, a *cutting* a man off from God, and *Covenant* with him, *Rom. 11. 20.* *Through unbelief they are cut off.* And besides, it is a *provoking sinne*. An unbeliever lives in a sinne that continually provokes God, *Numb. 14. 11.* *How long will this people provoke me? And how long will it be yer they believe me?* And *Psal. 78. 21, 22.* *The Lord was wroth, so a fire was kindled against Iacob, and anger also came up against Israel, because they believed not in God.* And what wonder then that a man coming to the Sacrament without faith, is abomination to God, when his unbelief angers and provokes the Lord?

3. The state of unbelief is a state of spirituall death. *I live by the faith of the Son of God, Gal. 2. 20.* A believer is a living man, an unbeliever a dead one, spiritually



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Vnde mors  
in anima ?  
quia non  
est fides;  
unde mors  
in corpore?  
quia non  
est ibi ani-  
ma : ergo  
animæ tuæ  
anima fi-  
des est.

August. in  
Iob. Tract.

Placuit ut  
corporibus  
defunctorū  
Eucharistia  
non detur.  
Dictum n.  
est à Do-  
mino, Ac-  
cipite, &  
edite. Ca-  
davera  
autem nec  
accipere  
possunt,  
nec edere.  
Concil.  
Carthag.  
3 Can. 6,

tuallly dead. The want of faith in the soul, is the death of the soul, as the absence of the soul from the body, is the death of the body. It was an ancient abuse of the Sacrament, to give it to dead bodies, an abuse condemned and cast out by a Councell upon this reason: *Because Christ sayes, Take eat: But carcases and dead bodies can neither eat, nor drink.* It was a good reason to deny it to dead bodies. The very same reason excludes unbelievers. Unbelievers are dead, unbelievers can neither eat nor drink, for believing is eating and drinking, *Ioh. 6. 53.* What should a man do at the Sacrament, that can neither eat nor drink Christs Flesh and Blood? An unbeliever can do neither, because he is a *dead man*, because he wants faith, the *life and teeth* by which Christ is to be eaten.

4. Unbelief evacuates, enervates, and de-forces the *Sacrament* of its efficacy and vertue, or powerfull operation. The Sacrament in Gods Institution, is an *Ordinance* that hath a fulnesse of spirituall blessing in it, full of efficacy and spiritu.

spirituall power, and offers to empty it self with a rich and plentiful blessing upon the soul of the Receiver. But yet provided, that he come to receive it after the due Order, that he come prepared vwith a believing heart. And Christ saies to every Receiver, as he said to the Centurion, *Mat. 8. 13. As thou hast believed, &c.* and as to the blinde man, *Matth. 9. 19. According to your faith, be it unto you.* So in this case, as you believe, and according to your faith vwhen you come to the Sacrament, so be it done unto you. According to your preparation with faith, so shall mine Ordinance vwork, and be effectuell, and empty out it self unto you. And as every man brings faith, so he carries away an answerable portion of blessing, and spirituall good from the Sacrament. But now vwhen a man comes to the Sacrament in unbelief, voyd of the grace of faith, the Sacrament proves but a dead ordinance, utterly ineffectuell, utterly empty of any spirituall good. That look as the Apostle speaks of Christ to them in case of Circumcision, and Justi-



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cation by the works of the Law, Gal. 5. 2. Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing: and vers. 4. Christ is become of no effect unto you, &c. So it may be said of the Sacrament, and Christ in the Sacrament, behold, the Lord himself sayes it unto you, that if you come to the Sacrament, and to Christ in the Sacrament, and come in your unbelief; Without faith that Christ and the Sacrament shall profit you nothing, Christ and the Sacrament becomes of no effect unto you, who ever of you come in the state of unbelief. Unbelief freezes up, binds, and locks up the vertue of the Sacrament, and Christ therein. It is still with Christ in the Sacrament, as it was with him in that case, Mark 6. 5, 6. He could there do no mighty work, and the reason is rendred in the next verse, He marvelled because of their unbelief. So that their unbelief did in a manner bind Christs hands. It is said, v. 2. that the astonished people said; What wisdom is this which is given unto him, that even such mighty works are wrought by his hands? And yet it is said that

that he could there do no *mighty worke*:  
*Christ was a Christ* that could do *mighty works*, and yet there could do no *mighty works*, because of their unbeliefe. He could not do any mighty thing: why? can any thing limit the *mighty power* of Christ? Not so, but he could not, because this is the Order according to which alone he hath tyed himselfe to worke, and be efficacious by; namely, that he will exert, and put forth his *mighty power in*, and unto those that beleeve, 1 Pet. 2. 7. *Vnto you that beleeve he is precious. Christ is precious in himselfe*, but not *precious* and efficacious to us, but so farre forth as we beleeve, Ephes. 1. 19. *The exceeding greatnesse of his power and the working of the might of his power is towards them that beleeve.* So that if no faith on our part, no exerting nor putting forth of his power on Christs part. So it is here. The Sacrament and Christ in the Sacrament doth *mighty workes*. There is a *mighty efficacie* in the Sacrament, and yet it can do no *mighty worke* in many; it can doe no *worke* at all in many, for their good,



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because of mens unbelieve which enervates the *Sacrament*, and deads the force and operation of it, to unbelieving hearts. The *Sacrament* is precious, powerfull, and efficacious to them that beleeve; but the *Sacrament received without faith*, is *received without force*, and *without fruit*. A *faithlesse*, is a *fruitlesse Receiver*. Looke how it is with the Word, so is it with the *Sacrament*. Great things are spoken in the *Scriptures* of the power and efficacie of the Word. No where more than *Heb. 4. 12. 13.* *The word of God is quicke and powerfull, &c.* And yet in the second verse of the same chapter the Apostle tels us, that it was *powerlesse* to some, and wrought not with them. But what was the matter? *For unto us was the Gospel preached as well as unto them, but the Word preached did not profit them, not being mixed with faith in them that heard it.* Though the Word in its owne nature were powerfull, yet their unbelieve made it powerlesse. Just so in the *Sacrament*, though it be a powerfull Ordinance to do great things in the soule, yet the *Sacrament admini-*  
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sted doth not profit many, because it is not received with faith, and mens owne unbeliefe makes it powerlesse unto them. It is said, *Luke 5. 17.* That as *Christ was teaching, there were Pharisees, and Doctors of the Law sitting by: And the power of the LORD was present to heale them.* It is ever so, that when any of Gods Ordinances are on foot, that then there is a power of God present to heale. As in the Word, so also in the Sacrament. Now if men come to the Sacrament with faith, that faith of theirs draws forth that power, and sets that power on worke, and so makes the *Sacrament* powerfull. But if men come in their unbeliefe, then they dead that power to themselves, and so make the Sacrament powerlesse. *Moses* hath a speech, *Deut. 32. 13.* *He made him to suck honey out of the Rocke, and oyle out of the flinty Rocke.* Give me leave to allude to this speech. The *Sacrament* is a *Rocke*, and it is a *Rocke* in which is much sweetnesse and fatnesse, *hony and oyle.* But how may a man get this *honey*, and this *oyle*, out of this *Rocke*? He made him suck *honey* out of



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Verum hi  
qui verbo  
tenuis, cor-  
de siccis, &  
mente aridi  
sacris inter-  
sunt, vel e-  
tiam parti-  
cipant do-  
nis, lam-  
bunt qui-  
dem Pe-  
tram, sed  
inde nec  
mel sugunt,  
nec oleum.  
*Cyprian.*  
*de Cœn.*  
*Dom.*

*the Rocke.* There is neither *Honey* nor *oyle* to be had without *sucking*; he that hath faith can *sucke*, and so fetch out this *Honey* and *oyle*. But now though this Rock have *honey* and *oyle*, if a man suck not, he hath neither. Now he that comes in his unbelieve, he sucks not, nor cannot sucke, and so he hath but a dry Sacrament of it, because he hath neither *honey* nor *oyle*. Unbelievers, they only *licke* the *Rocke*, do not *sucke* it, and so fetch not the *honey* and *oyle* out of the *Rocke*; for it is *sucking* and not *licking* that must do that. A childe may *licke* the mothers breast, and yet if it *suck* it not, gets no *milk*. A thirsty man may *licke* the out-side of the Cup, but that will never satisfie his thirst. He that comes to the *Sacrament* without faith, and rests upon the use of the outward signe, is like a man, as Master Tyndall speaks in the like case, that thinkes to *quench the thirst by sucking the Ale-pole*. By all this then we may see of what necessity it is that every one that will come after the due order to the Sacrament come prepared with

with faith. Like enough there be too many in the world that thinke there is no such necessity of faith. So long as they be in charity with their brethren, and owe no man any ill will, they hope all will be well enough. And this men ought to do indeed, but must take heed how they neglect the other. Some Papists indeed have affirmed that faith is not necessary for a man that is to come to the Sacrament: but upon what hath been in this Chapter premised, let us be advised in this case *above all things Eph. 6.* to have a care to come with faith, if we have any care to come after the due order.

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*Cajetan at the conference at Augusta with Luther, said, Fides non est necessaria accessario ad Eucharistiam. Luc. def. Apol. 283.*

## CHAP. VI.

*Of the Necessity of Repentance in him that will be a prepared Communicant.*

**W**E are come now to the third thing required in *Habitual* preparation to the Sacrament, and that is



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is *Repentance*. He that will come to the Sacrament after the due Order, must come with *Repentance*, must be a man that hath repented of his finnes. It is with the Sacrament of the Supper, as with the Sacrament of Baptisme, when administred to men of yeeres: the Sacrament of Baptisme may not be received by men of yeeres without solemne Repentance, *Matth. 3. Iohn did baptise the people that came unto him, but he first preaches Repentance to them, verse 2. and they professe Repentance unto him before they be baptised, verse 6. They were baptised of him confessing their finnes. And so Acts 2. 38. Repent and be baptised: First Repent, and then come to the Sacrament of Baptisme. It is so also with the Sacrament of the Lords Supper, Repent and receive the Lords Supper: First Repent, and then come to the Lords Supper. And therefore, 1 Cor. 11. 31. he wishes us to judge our selves before we come to the Sacrament, which is a speciall worke of Repentance. In the Sacrament we draw nigh to God, and we desire to have the Lord draw nigh*

nigh to us. If therefore we would draw neere to God, or have him draw neere to us, we must come after the due Order. If we draw neere to God, and do it disorderly, he will not draw neer to us, nor have any fellowship with us. Now what is Gods Order, and the due Order wherein he would have us draw neer unto him, we finde *Iam. 4. 8, 9, 10.* *Draw nigh to God, and he will draw nigh to you.* But after what Order must we draw nigh unto him? *Cleanse your hands ye sinners, and purifie your hearts you double minded; be afflicted, and mourne, and weepe, &c. Humble your selves in the sight of the Lord.* This is the Order after which we must draw neere to God; namely, prepared and fitted for fellowship with him by unfained repentance.

*Hezekiah proclaimed a solemn Passover to be kept at Ierusalem; and the Order after which they kept it, is worth the observing, and is for our imitation before we come to the Sacrament. First the Priests they cleanse the Temple, and brought out all the uncleanness*



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nesse that they found in the Temple of the Lord, into the Court of the House of the Lord: and the Levites tooke it to carry it out abroad into the brooke Kidron, 2 Chron. 29. 16. And as the Priests and Levites do their parts in purging uncleannesse out of the Temple, so the people do theirs in purging the Citie: They arise and take away the Altars that were in Ierusalem, and all the Altars for incense tooke they away and cast them into the brooke Kidron, 2 Chron. 30. 14. And marke what followes, ver. 15. Then they killed the Passeover, namely, when all uncleannesse was fetcht out of the Temple, and all the Altars knockt downe in the City, and were throwne into the brooke Kidron, as it were into the Towne-ditch, Then they killed the Passeover. First, there was a purging, a cleansing out of filthinesse: First, all the baggage and unclean stufte throwne into Kidron, and then a killing of the Passeover. This must be our Order in comming to the Sacrament: first, purge our hearts and lives of all manner of uncleannesse that may be found in

in them, by repentance, and by repentance throw it all into the brook *Kidron*, and then come to the Sacrament, then receive the Lords Supper. So must men come to the Lords Table, as the Priests came to the services of the Tabernacle. When the Priests came to perform holy services in the Tabernacle, see in what Order they must come, *Exod. 30. 18, 21.* *They must wash their hands and their feet at the brazen Laver, when they went into the Tabernacle, or when to the Altar, to minister there.* The equity of it reached farther than to the Priests. *David* was no Priest; yet *Psalms 26.* *I will wash my hands in innocency, so will I compass thine Altar.* He alludes to the ceremony of the Priests washing at the brazen Laver, before they ministered at the Altar; to let us see, that though this ceremony belonged onely to the Priests, yet the morality belongs to all; and that there is a washing that concerns all, before they meddle with holy services, and so with the Sacrament. As the Priests were to wash themselves, so some parts  
of



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of the Sacrifices also were to be washt, *Lev. 1. 9. But the inwards, and his legs he shall wash in water.* The same Order must be observed in comming to the Sacrament: every sinner is an unclean person, and unclean ones must be washed, before they offer to have fellowship with the God of purity. There is a double washing with which we must be washed, before we can come in due Order. First, the washing of our selves in Christs Blood by faith. And secondly, the washing of our selves by repentance. He that will come in due Order, must wash by repentance, as well as by faith: yea, he must wash both his inwards and his feet. His *inwards* must be washt, *Ier. 14. 4. Wash thine heart, Oh Ierusalem, How long shall thy wicked thoughts lodge within thee?* All inward and secret lusts must be washt out by repentance. And the feet must be washt also, *Ioh. 13. 10.* As we walk in our daily wayes, we gather a great deal of soyl, and this same soyl of our outward actions, must also be washt away by repentance. Why must the inwards

wards and the feet or legges of the Sacrifices be washt above all the rest? The reason is given, because the inwards or intrails, are the vessels that contain the filth and excrements of the Beast, and therefore were they to be washt. And the legs or feet to be washt, because they tread in the dirt and mire, and so are more defiled than any other part of the body. And all this was to teach, that when we draw neer to God, we should specially wash there where most filth is readiest to be contracted. Our inwards, our hearts and consciences, what abundance of excrements and filth have they? what dunghils of filthy lusts lie in our hearts? our legs, our feet, how do we defile them by walking and treading in foul wayes? *Even he that is washed already, still and daily needs to have his feet washed, Ioh. 13. 10.* Now then for us to come to the Lords Table, vvith such *inwards*, vvith such *feet*, is not to take heed to our *feet*, nor to come in due Order. It vv ere disorderly to sit down at a mans table in so slovenly a fashi-



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a fashion, as with unwashen hands; therefore more disorderly to sit down at the Lords Table with unwashen hearts. The Pharisees quarrelled with our Saviours Disciples, *Matth. 15. 2.* *Why (say they) do thy Disciples transgresse the traditions of the Elders? for they wash not their hands when they eat bread?* But to such Communicants as come to the Lords Table without Repentance, it may be said upon better ground, *Why do ye transgresse the Commandement of the Lord? for ye wash not your hands nor your hearts, when ye eat bread at the Lords Table.*

*Quest. But what is that repentance where-with a man must come? How must a man repent before he comes?*

*Answ.* This is indeed a thing worth the enquiring after, because many that come to the Sacrament that yeeld to it, that there must be a preparation before they come, yet foully deceive themselves in their repentance. Repentance it stands in a sorrow for sinne, and an actuall renouncing and forsaking of sin, so as to have no further communion with

with it. And here is that wherewith many gull themselves, do mocke God, and their owne soules. Their consciences tell them that their lives are so vile, that there must be somewhat done before they come; and therefore there must be at least some sorrow, or shew of sorrow, at least, before their receiving, and therefore haply they will hang downe their heads; not for a day or two, that is somewhat too long too; but for an houre or two *like a bulrush*, will confesse their sinnes to God, and make a shift to be sad and demure for a while; and all this is but to stop the mouth of Conscience. But yet all this repentance is not worth a bulrush, because there is no abdication, no forsaking and putting away those sinnes, but the duty once over and past, and the Sacrament a little forgotten, upon the next occasion offered, they are as ready for their sinnes as ever before. They do with their sinnes when they come to the Sacrament, as *Abraham* with his servants when he went to sacrifice *Isaac*, *Gen. 22. 5.* *And Abraham said to his young*

L

*men,*



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Soror in  
Christo a-  
mabilis, ro-  
go ut audi-  
as: pruden-  
tiam Ser-  
pentis. Ser-  
pens enim  
cum cœpe-  
rit ire ad  
bibendum,  
antequam  
veniat ad  
fontem, e-  
vomit om-  
ne venenū.  
Imitare &  
tu charissi-  
ma hunc  
serpentem  
in hac par-  
te, ut ante-  
quam venias ad fontem, id est, communionem corporis & sanguinis Do-  
mini, evomas omne venenum, scilicet, odium, iram, malitiam, inv-  
diam, malam voluntatem, & noxias cogitationes, ex corde tuo, Bern. de  
modo bene vivendi, c. 28.

men, abide you here with the Asse, and I  
and the Lad will go yonder and worship,  
and come againe to you. So say many in  
effect in this case to their sinnes and  
their lusts: Stand you awhile aside, I  
must go to the Sacrament, and receive  
the Communion; do but stand by a  
while, and when the Sacrament is over,  
or at farthest, as soon as the Sacrament  
day is over, *I will come againe to you.*  
But this is meer mockery; in that Re-  
pentance which must duly prepare a  
man for the Sacrament, there must be  
an utter departure from, and a forsaking  
of our evill wayes. Before we come to  
the Sacrament to eat, and drinke there,  
we should do as the Serpent is said to  
do, and in this case should be *wise as*  
*Serpents.* The Serpent before he goes  
to drinke at the Fountaine, first vomits  
up all his poison: So should we before  
we come to eat and drinke at the Lords  
Table, vomit up, and cast out all the  
poison of our lusts, and so vomit them

up, as never with the dogge to return to our vomit again; cast up, and cast away all our poyson', before we come to meddle with these holy Mysteries. We saw in that case before, how they did before the Passeeover, 2 Chron. 30, 14. 15. *Then they killed the Passeeover. Then ? when ?* When that was first done, in the 14 verse, *they arose and took away the Altars, &c. and cast them into the brook Kidron.* It had been but a folly to have killed and have eaten the Passeeover, those abominations standing and remaining; therefore they do not only professe a sorrow for those abominations, as it is like enough they did professe a sorrow, but before they come to the Passeeover, they take them away first, and make sure work with them, they cast them into the Brook Kidron. So must our Repentance be before we come to the Sacrament; not onely a repentance that sorrows for sinne, and yet keeps sinne in the bosome still; but such a Repentance that casts them quite out even into the Brook Kidron. That is the right course which they took,



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*Ezra 6. 21, 22.* Mark there who did eat the Passeeover: not all, not every man that would, but onely such as had repented, and so had prepared themselves for it. How did their Repentance appear? by their actuall separation of their sinnes from them. *All such as had separated themselves from the filthinesse of the Heathen of the Land.* It had been an hainous and horrible thing for them to have come to the Passeeover in the filthinesse of the Heathen. But they onely that did separate themselves from that filthinesse of the Heathen did eat. Thus must it be also with a man that will eat at the Sacrament; it is not enough for him to confesse his sinnes, to shed some tears, and blubber for them, but he must separate himself from the filthinesse of the Heathen. What is swearing, whoring, drunkenness, profanation of the Lords Day, but the filthinesse of Heathens? What are these but Heathenish filthinesses? Therefore whosoever is polluted with any such filthinesse, or the filthinesse of any other sinne, must first separate himself

self from that filthinesse, before he come to the Lords Table. Let a man separate himself from his filthinesse, and so let him eat of this bread, and drink of this cup. And the way to separate our selves from our filthinesse and sinnes, it is by Repentance. Sinne separates us from God, but Repentance separates sinne from us, and so fits us for fellowship with God in his Ordinance.

And this is that thing which was typified in purging out of leaven before the Pasleover, *Exod. 12. 15.* They are forbid to eat leavened bread: nay, that would not serve the turn, but *Exod. 12. 19.* There must be no leaven found in their houses. They must not onely have no leaven in their mouthes, but there must be no leaven in their houses, *seven dayes shall there no leaven be found in your houses* : not onely no leaven to be eaten, but no leaven to be seen, *Exod. 20. 7.* And there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. No leaven in the mouth, in  
L 3 the



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the house, in all their quarters. And the Jews were exceeding precise in purging out leaven. We read, *Ioh. 19. 14.* of the preparation of the Passeeover, which was the day before the Passeeover. Now on that day the father of the Family, with other men, lighted Wax-Candles, searched all corners to purge out all remnants and crums of leaven. And their Scribes taught, that a man was to search after leaven in *secret places*, and in *corners*, and to search it out by the light of a Candle out of all *holes and corners*. So that a Jew before the Passeeover would not have left a *crum of leaven* in a cranny, or blinde corner of his house. Leaven typified sin and wickednesse, *1 Cor. 5. 8.* And all this teaches us what exact care we should have to purge out, and cast out all our finnes before we come to the Sacrament. There was no Jews house had so many dark holes, blinde corners, and crannies, as have our hearts; and therefore we should take the light, & candle of the Word, *Psal. 119. 105.* *Thy Word is a light, a lamp;* And by the light of this candle

candle search and ransacke the blinde corners, and secret crannies of our hearts, and out with all the very crums of leaven. So that as the Apostle speaks in that case, 1 Cor. 5. 7, 8. *Purge out therefore the old leaven. Therefore let us keepe the feast, not with old leaven, &c.* So let us do in this case of comming to the Sacrament. This is to keep our Passeever after the due Order. If we will eat of the *Lambe*, we must have no *leaven*: if *Lamb*, no *leaven*; if *leaven*, no *Lamb*: if Christ in the Sacrament, no sins and lusts favoured; if sinnes and lusts favoured, no Christ. There be that expound that Text, *Cant. 7. 2.* of the two Sacraments, *Thy navell is like a round goblet which wants not liquor, thy belly is like an heape of Wheat, set about with Lillies.* By the *navell* they understand the Sacrament of Baptisme: The *navell* serves for the nourishment of the Babe in the wombe, and Baptisme nourishes Infants and new-borne Babes in the Churches wombe. By the *belly like an heape of wheat*, they understand the Sacrament of the Lords Supper, for the



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abundance and store of excellent spirituall nourishment therein: and marke with what this heape of Wheat is set about, set about with *Lillies*, signifying Christians of holy and godly life. To be sure, such they should be by repentance that come to this Sacrament, they should be *Lillies* pure and white; *Lillie-white*, that are set about this *heap of wheat*. It is not after the due Order, when stinking weeds, hemlock, nettles and such trash are set about this *heape of wheate*, when scandalous and profane persons, common swearers, customary drunkards, &c. thrust in, and set themselves down at the Lords Table.

It is a case much to be lamented, to see the desperate boldnesse of many in comming to the Sacrament; swearers, habituall drunkards, unclean persons, make no more bones of comming to the Table of the Lord, then of sitting downe at their ovvne ordinary tables; swear this day, receive the next; be drunke on the Eve, and receive the Sacrament on the morrovv. Herein dealing as the Harlot in that case, *Pro. 33. 29.*

*She*

*She eates and wipes her mouth, and saith* Cap.6.  
*I have done no wickednesse, I am as honest a Woman as the best of my Neighbours. So these eate and drinke at the Sacrament, and wipe their mouthes, and who hath any thing to say to them? they hope they are as orderly faire Communicants as the best. That therefore men may be awakened to be more considerate, and may be provoked to come prepared with repentance, let them a little think seriously on these following particulars.*

First, he that comes to the Sacrament, and not after this order, prepared with repentance, shall be sure to meet with no blessing, benefit, or comfort. There is a great deale of comfort and joy to be had in the use of the Sacrament, provided a man so come to it as he ought, provided that a man come prepared with repentance. Marke that passage, *Ezra 6. 22. They kept the Feast of unleavened bread seven dayes with joy.* What are civill Feasts without joy? and what are holy Feasts without joy? *A Feast is made for laughter, and wine makes*



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*makes merry, Eccle. 10. 19.* Little comfort in this Feast, and Wine in the Sacrament, unlesse it make a mans heart merry and joyfull. Joy is that which God promises to the right users of his Ordinances, *Isa. 56. 7.* *I will make them joyfull in mine house of prayer.* So God makes men joyfull in the house of preaching, and joyfull at the Table of his house. They kept the Feast with joy. How so? For (sayes the Text) *the Lord hath made them joyfull.* But observe who they were whom God made joyfull at that Feast, and Passeover: namely, those who had separated themselves from the filthinesse of the heathen of the land. Such as come with true Repentance, God makes joyfull in the use of his Ordinance. A man may be bold to challenge impenitent persons that come in their sins, and to charge them with it, that they have no joy in their receiving: God joyes them not, makes them not welcome.

As in the Gospel, so at the Sacrament God makes a Feast, such a Feast as the Feast of the Gospel is, *Isa. 25. 6.*

*A Feast of fat and sweet things, a Feast of Wine, a Feast of things full of marrow.* But who must eat of that Feast? who must be feasted with that wine and marrow? How must they be prepared that eat of this Feast? They must come in due Order that come to that Feast; and that due Order is to come with Repentance: for mark What God subjoyns there, verse 7. *And I will destroy the face of the covering, and the vail that is spread, &c.* So that they that will be partakers of that feast, must first have the *vail* and the *covering* taken away: they that come vailed and covered, come not after the due Order, and therefore shall not taste of the sweets of this Feast. But what is that vail then that must be taken away, before they shall eat of that Feast? We may see what it is, by that of the Apostle, 2 Cor. 3. 14, 15, 16. The *vail* is the hardnesse of mens hearts, and that *vail* is taken away when men turn to the Lord. Repentance takes away that *vail*: when men are humbled for their sinnes, and do truly repent, then is the *vail*



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*vail* taken away. And when the *vail* is taken away, then are men prepared to come to that feast of fat things. The Sacrament is a Feast of fat things also, and they that will come to this Feast in the Sacrament, must come with their hearts unvailed. It is a Feast of *fat things*; but they that will eat of this feast of fat things, must not come with *fat hearts*. They that come with *fat hearts*, will finde it a Feast of *lean things*; will finde neither sweet nor comfort in the use of the Sacrament. *Go make the heart of this people fat, Isai. 6.* that is, Go make their hearts hard and impenitent; *Psal. 119. 20. Their heart is fat as grease;* fat hearts shal not be feasted with these sweet things. *A lean heart* that mourns, that pines, that grieves for sin, that heart shall eat of these *fat things*, *Psal. 22. 26. The poor shall eat, and shall be satisfied.* The man that is humbled and abased, he shall eat unto satisfaction; so that they onely have benefit, taste the sweet and the marrow in this Feast, that come prepared with Repentance. But let a man come without Repentance and

and humiliation, and he receives no benefit at all at the Sacrament, but findes a lean and a dry Feast of it. It is in this case with a man, as it was with the Prodigall: when once he came to himself, and was soundly humbled for his folly, and falls to confession, *Father I have sinned against thee, and against Heaven*; then see what followeth, *Luke 15. 22, 23. Bring hither the fatted Calf, let us eat and be merry.* Now he that repents, he is fed, and feasted with *fat things*; the *fat Calf* must be killed and prepared. But look upon him in his impenitency, whilest he is in his finnes, and how fares he then? Alas, he then eats husks, feeds with the Swine, and his belly not filled neither: whilest he was in a *Swinish condition*, he was fitter to feed at a Swines trough, than to feed at his Fathers Table; and then he is fed with nothing but with empty husks. It is just so here. If men come to God and to his Table with confession and contrition of spirit, with true and sound repentance, then God sayes, *Come bring the fatted*



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*fatted Calf*, make a Feast, give this repenting sinner my Sonnes flesh and Blood, his Spirit; let him eat *marrow*, glut his heart with the comfort of my Spirit, with the sweetnesse and goodnesse of Christ. But when men come in their swinish and brutish lusts, come no better than Swine, without Repentance for their sinnes, then God sends them to the *Trough*: What do you, a company of swinish adulterers and drunkards, at my Table? get you to the *Trough*; the *Trough* is fitter for you than the *Communion-Table*. And though such persons in their impenitency will thrust and crowd in to the Lords Table, yet they shall be fed but with husks. Impenitent persons finde their food in the issue no better: they receive but the husk of the Sacrament, bare bread and wine, the naked elements, they never taste a whit of the *fatted Calf*, they eat not a whit of Christs flesh and blood. God feeds swine only with husks, husks are good enough for Hogs. And what are impenitent persons better than Hogges, to whom Pearls must not be given?

given. Observe how the Prodigals father speaks to him after his repentance, *Come bring the fatted Calfe, let us eat and be merry.* A man can never so eat at the Sacrament as to be merry, till he eat of the fat, *Nehemiah 8. 10. Go your way, eat the fat, and drinke the sweet, neither be ye sorry;* that is, be you merry and joyfull, *eating the fat, and drinking the sweet,* cheeres and makes the heart merry. But when sayes his father, let us eat and be merry? Now after he saw his sonne to be sorry, when he saw his soule humbled and afflicted with sorrow for his finnes, he saw him truly penitent; Now let us eat and be merry. It is to little purpose, to eat at the Lords Table, unlessse we may so eat that we may be merry, that we may be cheered, refreshed, rejoyced. Now he that would eat and be merry at the Lords Table, must weep and be sorry in his own private Chamber, and Closet. And when we have made our selves sorry, God will make us merry, when we have saddened our soules by repentance, God will glad them with the com.



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comforts of his Spirit dispensed to us in the Sacrament. And the greater our sorrow is before we come, the greater will our mirth be when we be come.

But contrarily, when we come to the *Lords* Table, and have not beene sorry, have not been humbled, have not repented, then may we come and eat, but we cannot eat, and be merry; we can have no comfort, no joy in our receiving, because God feeds us in such a case with nothing but huskes. Huskie food will never make the heart merry, and where repentance is wanting, it makes the Sacrament prove to a man no better than an huskie banquet.

Where repentance is wanting, a man in Receiving, receives nothing but bare bread, and bare wine; neither is it any more with God, then if a man did eat common bread, and drinke ordinary Wine at his owne Table. It is in Sacraments as it was with Sacrifices. When men came to the Sacrifices, and offerings without repentance, see how God esteemed of them, *Hos. 9. 4. For their bread*

*bread for their soule shall not come into the house of the Lord. The bread for their soule; that is, the bread of their life, their dayly bread for the sustenance of their bodily life. He speakes of that meat-offering, Levit. 2. 5. That meat-offering was appointed of God for a spirituall use, and yet it is called the bread for their life, or livelihood. Because they using those Ordinances without Repentance, though the meat-offering were appointed for a spirituall use, God esteemed no other than common meat, as their Ordinary bodily bread they fed upon to sustaine bodily life. In the same sense it is that Iere. 7. 21. the Lord in a kinde of scorne calls their Sacrifices flesh; Put your burnt<sup>r</sup> offerings unto your sacrifices, and eat flesh. There wanted repentance in the offerers, and therefore God reckons them but as other ordinary flesh in the shambles. And being so, what had they more at their meat-offerings, than at their owne Tables? what at their sacrifices more than might have been had at the shambles?*

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And



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And no wonder, for God intends not his Ordinance to such; God calls not, invites not such, and he will not welcome those whom he invites not. Consider those Canons which were for eating the Pascheover, *Exod. 12. 43, 44, 45.* *This is the Ordinance of the Pascheover, there shall no stranger eat thereof. But every mans servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A forreiner, and an hired servant shall not eat thereof.* Here be three Canons. First, *no stranger must eat thereof.* Suppose he had, yet surely should he have had no Communion with God, God would have been a stranger to him. Secondly, *no hired servant must eat thereof:* suppose he had, certainly God would not have accepted his service. Thirdly, *no uncircumcised one must eat thereof.* If an uncircumcised person had eaten thereof, could he have looked for a blessing? Now all these three Canons make against an impenitent sinners comming to the Sacrament. For an impenitent sinner is all these. He is a stranger to God, *Psal. 58.*

58.3. *The wicked are estranged from the womb. And Psal. 54. 3. David calls the Ziphims, who were notwithstanding of Israel, strangers; for what so estranges a man from God, as doth sinne? He is an hired servant, a servant to Satan, and his lusts, Ioh. 8. 34. Whosoever committeth sinne, is the servant of sinne, 2 Pet. 2. 18. They themselves are servants to corruption, for of whom a man is overcome, of the same he is brought in bondage. And who will set his servant at his table with him? The servant abides not in the house for ever, Ioh. 8. 35. and therefore sits not down at Table at any time. He is an uncircumcised person, Ierem. 4. 3, 4. Break up the fallow ground, circumcise your selves to the Lord, and take away the fore-skinne of your heart. What is the circumcision of the heart, but the breaking up of the fallow ground? v. 3. So that a repenting heart is a circumcised heart, and contrarily an impenitent is an uncircumcised heart, Act. 7. 51. Ye stiffe-necked and uncircumcised in heart. So that an impenitent person, is an uncircumcised person. And what wonder*



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then that an impenitent person meets with no blessing at the Sacrament, when he comes to eat against the Canon, being a *stranger*, a *servant*, an *uncircumcised* person.

The *Israelites Manna* was Sacramental, and there is *Manna* in the Lords Supper; and in the use of the Sacrament the Lord gives that *hidden Manna*, *Apoc. 2. 17.* But it is to be observed, that the *Israelites* did not eat *Manna* presently, so soon as they were out of *Egypt*, but first of all they passed thorow the red Sea, and that passage was a Baptism. See therefore *Saint Pauls* order, *1 Cor. 10. 1, 2, 3.* *Our Fathers* all passed thorow the Sea, and were all baptized in the Sea, And did all eat the same Spirituall meat. So that before they did eat that Spirituall meat, they were first baptized in the red Sea. There must be a Baptism, before the *Manna* may be eaten. None ought to receive the *LORDS* Supper till he be first Baptized. It were utterly against Gods own Order,

Sicut populus Israel ante transitum maris non potuit Manna comedere, sic nemo valet ante baptismum corpus redemptoris accipere.

Anselm. in 1 Cor. 10. Nondum baptizati, vel etiam adhuc ex-

communicati, &c. arcebantur a communione. Centuriat. Magdeb. Cent. 10. Cap. 6.

to have a man receive the Communion before he be baptized. That very order teaches that there must be Repentance, before we come to the *Lords Table*. For *Baptisme is the Baptisme of Repentance*, *Luk. 3. 3.* *Iohn came preaching the Baptism of Repentance*, So that where is no Repentance, there the Sacrament belongs not to men; and they can have no benefit by it, to whom it belongs not. As in that case *Bathsheba* speaks, *Prov. 31. 6, 7.* *Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts, or bitter of soul, let him drink, and forget his poverty, and remember his misery no more.* So it holds good here, God would not have this wine to be given to every man, it is not for profane and impenitent sinners to drink this wine; but when men are by Repentance in poverty of spirit, bitterness of soul, heavy in heart, then the *Lord* would have this wine given them; and such as come to drink it with such hearts, they shall have their hearts cheered, refreshed, and sweetly comforted against the sense of their pover-



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ty and misery. Repenting sinners go away with the sweetnesse and comfort of the Sacrament. The Prophet speaks of a *cup of consolation* that was wont to be given to some, *Ier. 16. 7.* That cup of consolation was not given to every one ; but when any had buried some dear friend , and was in heavinesse and sorrow, mourning and in bitternesse, as *Zechariah* speaks, *Zech. 12.* then their friends did invite them to their houses, and give them a *cup of consolation*. So that that cup of consolation was for sad and sorrowfull persons onely, only for *mourners*. The cup in the *Sacrament*, is a *cup of consolation* ; but this *cup* is prepared for *mourners* for *sin* ; and when men receive it prepared with repentance, then it is indeed unto them a *cup of consolation*. But no cup of consolation at all to such as in impenitency of spirit come to the Sacrament.

2. He that comes to the Sacrament, and not after this Order prepared with Repentance, he not only meets with no blessing, but with a blow and a breach, and that in a double respect :

First,

First, such an one shall not only not be the better, but farre the worse for his receiving in his sins, and impenitency. Some have a conceit, that though they be such sinners as they are, yet the coming to the Sacrament will mend and heale them, and may do them good. But such are deceived, they shall be so far from being the better, that they shall be the worse. That as our Saviour speaks of a Pharisees Profelyte, *Mat. 23. 15.* that when he was made, he was made twofold more the childe of hell then themselves: so it is with impenitent receivers; by their receiving they make themselves twofold more the children of hell and the Devill, than they were before, as having added both to the guilt of their impenitency, the fresh guilt of the prophanation of Gods Ordinance, and having doubled their hardnesse, and increased their strength to follow sinne with the more greedinesse.

Such an one meets with an heavic curse, a spirituall curse upon his soule, so as the receiving of the Sacrament



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shall do his soule mischief. Sacraments worke according to that disposition wherein they finde such as receive them. Such as are the Receivers, so prove the Sacraments unto them. It is in this case as it was with the woman under jealousie and suspicion of uncleannesse, drinking the cursed waters, Numb. 5. 27, 28. And when he hath made her to drinke the water, then it shall come to passe, that if she be defiled, and have done trespassse against her husband, that the water that causes the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot, and the woman shall be a curse amongst her people. And if the woman be not defiled, but be cleane, then she shall be free, and shall conceive seed. Looke then as the Woman was, such was the worke of the water. If she were clean, the water did her no hurt, nay it did her good, she conceived seed, she became fruitfull; but if she were defiled, and uncleane, it wrought with a mischief, her belly did swell, her thigh did rot, and she became a curse. It is so in receiuing the Sacrament. As men are  
that

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Quicquid  
recipitur,  
recipitur  
ad modum  
recipientis.

Ideo nemo  
malo pro-  
dest, quia  
quicquid  
ad illum  
pervenit  
id prave  
usu cor-  
rumpitur:  
Quemad-  
modum  
stomachus  
morbo  
viciatus  
quoscunq;  
accipit ci-  
bes mutat,  
& omne  
alimentum  
in causam  
doloris tra-  
hit, ita ani-  
mus cæcus  
quicquid  
illi com-  
miseris, id onus suum, & perniciem, & occasionem miseræ facit, Senec.

that receive it, so is the worke and effi-  
cacie of it, either for good or hurt; ei-  
ther for bane, or blessing. If a man be  
prepared with repentance, and so be  
cleane, then the Sacrament brings a  
blessing, it makes a man fruitfull: But  
if a man be defiled, and uncleane, as e-  
very impenitent sinner is, then it banes,  
and milchiefes him, it proves as *curst*  
*water*, it *rots* his soule, he proves a more  
rotten, and wretched sinner than be-  
fore. An unwholesome and diseased  
stomack, what ever food it receives, it  
alters, and rather nourisheth the disease,  
then the body; and turns wholesome  
nourishment, to matter of griefe, and  
vexation. So an impenitent soule com-  
ming to *Gods* Ordinance in its sins and  
defilement, doth but turne the whole-  
some nutriment of the Sacrament to  
the feeding of its diseases, and the in-  
creasing of its owne sorrow and mis-  
chief; as the water that made the cleane  
woman fruitfull, made the uncleane  
woman *swell* and *rot*. *God* curses the Sa-

*miseris, id onus suum, & perniciem, & occasionem miseræ facit, Senec.*  
*de benef. l. 5. c. 12.*

*crament*



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crament to an impenitent defiled person, and so makes a sad breach upon him in stead of a blessing.

Secondly, such an one as comes in his impenitency, shall meete with a breach in another kinde, with Gods heavie wrath falling upon him at the Sacrament. That same is a terrible Text, and worthy to be well thought upon by every man before he comes to the Sacrament, *Levit. 7. 20, 21.* But the soule that eats of the flesh of the Peace-offerings, that pertaine to the Lord, having his uncleannesse upon him, even that soule shall be cut off from his people: Moreover, the soule that shall touch any unclean thing, as the uncleannesse of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of Peace-offerings, even that soule shall be cut off from his people. Their Peace-offerings were Eucharisticall offerings. Now suppose a man had defiled himselfe, and should have come, and with that uncleannesse upon him have eaten of the flesh of those offerings, what had the issue been? Surely it had been better

ter for that man to have been abed and asleep, for that soul shall be cut off from his people, that man shall be destroyed, destroyed by Gods hand, and from before his face, as *Lev. 22. 3. That soul shall be cut off from my presence.* Nay mark yet further, ver. 21. That if a man did but *touch* any unclean thing; uncleanness of man, or beast, or any abominable unclean thing, and then in that case after such a *touch*, before he be cleansed, shall offer to eat of the flesh of the peace-offering, he should be cut off from his people. What? If no more uncleanness upon him than came by a *touch*, must he yet be cut off? Must he be cut off, that eats but with a *touch* of uncleanness? What then will become of him that not *touches*, but *wallows* and *tumbles* in uncleanness? in the uncleanness of whoredome, drunkenness? If he must be cut off that *touches* the uncleanness of a *man*, what will become of him that *wallows* in the uncleanness of the devill? If he must be cut of that touches but the uncleanness of a beast, then what will become of



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of him that is an *unclean* beast, an *unclean* adulterer, an *unclean* drunkard, or any other *unclean* sinner? See how our Saviour speaks, *Matth. 10. 12, 13.* *When you come into a house, salute it: And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.* If the Apostles came to an house that was *worthy*, then upon their salutation the blessing they prayed for came upon that house; but if an *unworthy* house, the blessing fell *not* upon it, but returned to them again. So is it in the receipt of the Sacrament. When it is received, if he be *worthy* that receives it, then comes a blessing from God upon a man; but if the person be *unworthy*, then comes neither blessing nor peace. Now who is *worthy*? Judge in your own consciences: are impenitent sinners, that live and lie in their sins? Are customary profaners of Gods Name? Are habitually drunkards? Are loathsome adulterers, covetous earth-worms? are these *worthy*? If these be *worthy*, who then is *unworthy*? Either these,

or

or none are unworthy. Therefore no peace, nor blessing can come upon them. Nay that is not all, not only no blessing, but a curse shall come upon them. If he will shew himself a worthy man, sayes Solomon of Adonijah, then shall not an hair of him fall to the earth, 1 King. 1. 52. but when after he carried himself unworthily, it cost him his life. If men come worthily to the Sacrament, so prepared for Repentance as they ought, they meet with no hurt, but with a great deal of good. But if wickednesse be found in men, as Solomon there speaks, and so men come unworthily, God will curse them for so coming. He that eats and drinks unworthily, eats and drinks his own damnation. And who doth it unworthily, but he that doth it impenitently? And what can such unworthy impenitent persons expect, but a breach with a witnesse? The Israelites had a wondrous strange minde to flesh, Num. 11. 4. They wept, and said, who shall give us flesh to eat? And as great a minde have many to come to the Sacrament, but yet it fares

Mutet ergo vitam qui vult accipere vitam. Nam si non mutet vitam, ad iudicium accipiet vitam, & magis ex ipsa corrumpitur quam sanatur, magis occiditur, quam vivificatur. Aug. Ser. de Temp. 1.



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fares no better with them at the Sacrament, than it did with Israel at their Quails, *Psal. 78. 30, 31. whilst the meat was yet in their mouthes, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

And so whilst many have the bread and wine in their mouthes, the wrath of God comes upon them. But why so? Because it is with them at eating the Sacrament, as it was with Israel in another case, Verse 30. *They were not estranged from their lusts, but whilst the meat was in their mouthes, the wrath of God, &c.* So many come to the Sacrament, but are not estranged from their lusts, their whoring, drunkennes, worldlinesse, &c. but come in impenitency, without sorrow and reformation; and therefore whilst the Sacramentall elements are in their mouthes, the wrath of God comes upon them; and so instead of eating Christ, they eat wrath. And all because they coming in their impenitency, provoke God to wrath. It may be thou feelest no wrath for the pre-

present, but yet wrath may be inflicted insensibly on thy soul. And though thou feel it not, yet thou maist heap and treasure up wrath against the day of wrath. A man that brings every day but a fagot or two to the stack, may in time make a great heap: every day a stick to the pile, may make such a pile, as being fired at once, will make a dreadfull fire. Thou feelest no wrath for the present, but every Sacrament thou receivest, thou bringest a fagot to the heap; and makest such an heap, as at last will make the fire so much the greater, and so much the hotter at the day of wrath. And then shalt thou feele that wrath which now thou heapest up. Thou greatnest thine heap now; and the greater the heap, the greater the fire. Now the reasons why God thus sadly makes a breach upon impenitent sinners, are specially two.

1. Because every impenitent sinner defiles the Lords Table, and the Sacrament. *Holinesse becomes thine house, O Lord;* and so no lesse holinesse becomes *thy Table, O Lord.* As God himselfe is holy, so his Word and Sacraments



## Cap..6

Sicut san-  
ctum Ca-  
nes non  
sanctificat,  
nec Mar-  
garitæ por-  
cos nutri-  
unt, sed  
contra Ca-  
nes coin-  
quant  
sanctum,  
& porci  
margaritas  
confrin-  
gunt. Sic  
si homini-  
bus cani-  
nos, vel  
porcinos  
mores ha-  
bentibus  
sanctum  
dederis, nec  
sanctum il-  
los sanctifi-  
cat, sed con-  
tra, ipsi san-  
ctum coin-  
quant,  
*Chrys. hom.*  
*11. oper.*  
*imper.*

ments are holy, and therefore an hor-  
rible thing to pollute and defile the Sa-  
crament. Now every impenitent sinner  
doth so. An impenitent sinner is a fil-  
thy person, and he befilths every thing  
he meddles withall. He is an uncleane  
person. Now to the unclean all things  
are uncleane; holy things sanctifie not  
them, but they pollute holy things.  
Under the Law, an unclean person defi-  
led the Campe, *Numb. 5. 2, 3.* Put out  
of the Campe whosoever is defiled, that they  
defile not their Camps. He defiled every  
bed he lay on, and every thing he sat  
on, *Levit. 15. 4.* He defiled every man  
he toucht, *Levit. 15. 7.* His very Saddle  
he rode upon was unclean, *Levit. 15. 9.*  
He defiled the Tabernacle of the Lord.  
*Numb. 19. 13.* He defiled bread, pottage,  
wine, oyle, &c. *Hag. 2. 13.* Thus an unclean  
sinners pitch touches nothing which it  
defiles not. He defiles Word and Sacra-  
ments, the Lords Tabernacle, and his Ta-  
ble. Is it any wonder then that coming  
to the Sacrament, he meetes with a  
breach and a curse? If any man defile the  
Temple of the Lord, him shall God destroy,

1 Cor.

1 Cor. 3. 17. Put *Table* in stead of *Temple*, and it is as true; if any man defile the *Table* of the Lord, him shall God destroy, *He that defiles the Tabernacle of the Lord, shall be cut off from Israel*, Num. 19. 13. And whosoever defiles the *Table* of the Lord, as well as the *Tabernacle* of the Lord, shall God cut off from his people. Their sin was foule and hainous, Mal. 2. 12. that sayd, *The Table of the Lord was polluted*; what is their sinne then that do not say, the *Table* of the Lord is polluted, but do pollute and defile it? God sorely complains of it, that their *common Tables* in their houses, at which they did eate and drinke, and take their common repast, that they were defiled with drunkennesse and gluttony, Isa. 28. 8. *All Tables are full of vomit and filthinesse, so that there is no place cleane.* An horrible thing to defile a mans own *Table*, with the vomit and filthinesse of drunkennesse? What an horrible thing then to pollute Gods *Table* with such filth? And what doth that man better, that when he hath defiled himselfe with

N

drun-



## Cap. 6.

Incensi odor de im-  
munderū  
manibus  
reputatus  
est pro fac-  
tore, & i-  
ram non  
gratiam  
præsump-  
tio meruit,  
C<sup>ap</sup>. de  
coen. Dom.

drunkenness, and with the vomit and filth of it, yet before he hath humbled himself with sorrow for it, and before he hath utterly forsaken and renounced it, doth presume in that filthy case to come to Gods Table? How horrible a thing were it to defile the Lords Table with the vomit of drunkenness? now let all that defile themselves with drunkenness, bethink themselves how they can before God free themselves from it. And so all that live in other foul sins, let them consider how they can wash their hands from the guilt of this sinne. Therefore when God sees his Ordinance defiled by them, his wrath is kindled, and he smites them with a curse. Incense from foul hands is an abomination, *Isai. 1. 13, 15.* not only no sweetness in it, but a filthy stench in it; yea, such an offensive savour from it, as provokes God to wrath. *If a beast touch the Mountain, it must be stoned or thrust thorow with a Dart, Heb. 13. 20.* If such severity against a Beast, how much more shall it be against a Man, that by his base and brutish lusts makes him-

himself a *Beast*, and yet will dare, not onely to touch the *Mountain*, but to go up into the *Mountain*? Any beast that had toucht the *Mountain*, must have died for it, though it had been a *clean* beast, how much more if it had been an *unclean* beast? That man that by his base and brutish courses becomes a beast, he is not onely a beast, but an *unclean* beast. If a *Sheep* had toucht the *Mountain*, it must have been stoned, or thrust thorow with a *Dart*; much more then should a *Dog* or an *Hog*, if they had toucht the *Mountain*.

O that they would seriously consider this, who in the guilt of their sins, smoking and reeking, thrust in themselves unto the *Table of the Lord*, and that their hearts would tremble to think how dreadfull a thing it is to pollute Gods Ordinance. Is it a small thing in your eyes to defile Gods *Table*? Is it nothing with you to pollute holy things? It was a smart and piercing speech of *Ambrose* to *Theodosius*, offering to come in the guilt of that slaughter at *Thessalonica*: *What? wilt thou*



## Cap. 6.

Istasne ad-  
huc stillan-  
tes injustæ  
cædis cru-  
ore manus  
extendes,  
& iis san-  
ctissimum  
Domini  
corpus pre-  
hendes?  
Vel tu pre-  
tiosum san-  
guinẽ Do-  
mini ad-  
movebis o-  
ri tuo?  
*Magdeb.*  
*Cent. 4. c. 6.*

reach forth those hands of thine yet drop-  
ping with the blood of unjust slaughter,  
and with them lay hold upon the most holy  
Body of the Lord? Or wilt thou offer to  
put that precious Blood to thy mouth?  
So may it be said to many coming to  
the Sacrament: What? will you reach  
forth those hands of yours defiled with  
bloud, with the blood of oppression?  
those fingers of yours defiled with ini-  
quity, *Isai. 39. 3.* and with these hands  
and fingers touch these holy mysteries?  
with these lips of yours that have spo-  
ken lies, that dayly drivell forth such  
a deal of obscene filth; that with so ma-  
ny foul oathes, and bloody blasphe-  
mies, have dishonoured God; with these  
mouthes with which you have so often  
swine-like swilled unto drunkenness,  
and with which you have drunk of the  
cup of devills; with these lips and  
mouthes will ye offer to drink the pre-  
cious Blood of Christ? Is it not sinne  
and guilt enough, that with your finnes  
you have already defiled your hands,  
fingers, lips, mouthes, but that now also  
you will needs come, and defile the  
Lords

Lords Table? it is more than you can answer that you have thus defiled your selves, why will you double your sin and your damnation, in defiling also these sacred Mysteries? Consider this with trembling hearts all impenitent persons, and you especially that dare impudently crowd in to the Sacrament, when you come piping hot out of your sins and provocations.

2. Secondly, because a man coming in his impenitency, he brings his finnes along with him, and they put God in minde to do justice upon him. There is a prayer for their King, *Psal. 20.3.* *The Lord remember all thine offerings, and accept thy burnt sacrifice.* That is a special thing we should aim at in all our services, that God would remember them, that they may come up in *remembrance* before God. Now when a man lies in his sins, and brings them with him to an holy service, they will rise up in remembrance against him at that very instant; and so not his services, but his sins being remembred, a man shall not only misse of acceptance, but meet with



## Cap. 6.

a breach and a curse : see *Hos. 8. 13.* *They sacrifice flesh for the Sacrifices of mine Offerings, and eat it, but the Lord accepteth them not.* But why did not God accept them? the next words shew the reason, *now will he remember their iniquity* : no marvell he remembers not their *Sacrifices*, when he remembers their *iniquity*. And yet this is not all : he will not only not accept, but he will visit their *sinnes*. When iniquity comes up in remembrance, God will visit their sin. And when will he visit? now well he remember their *iniquity*, and visit their *sinne*. Now will he remember their iniquity, now, even just now, as they be sacrificing, and now will he visit their sins, even then plague and smite them spiritually, when in their *Sacrifices*. God remembers wicked mens sins at all times, especially whē they come to him in holy duties ; even then when they come to the Sacrament, he remembers them then ; freshly remembers them then. When God sees a wicked man come with his sins to the Sacrament, he doth ( as it were ) on this manner speak in Heaven : Behold, here is a man come to the

the Sacrament without repentance, and he thinks to do me a goodly piece of service, but by no means do I accept him; nay, I abhorre him, and am angry at his coming. *I remember* that at such a time he was drunk, *I remember* that he is an adulterer, a covetous worldling; *I remember* at such a time how he gripped, pinched, and defrauded his brother; *I remember* he is a common neglecter of the duties of my Worship; and now without repentance for these finnes, he is come to my *Table*; therefore now all these his finnes come up afresh in my remembrance, and he shall be so farre from being accepted, that I will now at this very time of his Receiving, smite him with my wrath, my curse be upon him and his Receiving, instead of a blessing; let Satan enter into him, and carry him on still to all ungodlinesse. It is a heavy judgement to have *God remember and avenge our finnes in the Sacrament.* Thus God doth with impenitent persons, because they bring their sins thither with them. Sinnes brought along to the spirituall banquet



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of the Sacrament, they will do by men as *Esther* did by *Haman* at the Banquet of wine, *Esther* 7. 2, 6. Whilest he is at the Banquet of Wine, she petitions against him, and she accuses him; the adversary and enemy is this wicked *Haman* : and *Verse* 7. The Kings wrath is up at the Banquet of wine, and he presently gives sentence against him. So all the sins that a man repents him not of, when he comes to the Sacrament, do come with him ; and they being present, do pick out that very time to accuse him, and to say, This man is a drunkard, an unclean person , a common swearer, an adversary , an enemy to Religion: even thus at the Banquet of Wine , sin unrepented of puts in accusations against men. And therefore no wonder that *Gods* wrath is kindled against such, even at the Banquet of Wine , when they bring along with them those that accuse them, and clamour against them at that very time.

So that these things considered , let us be awakened and stirred up in the fear of God, to look to it that we presume

sume not to come to Gods Table in our finnes and impenitency ; unlesse we have mourned for our finnes, the Sacramentall bread will be unto us as *bread of mourners*, *Hos. 9. 4.* unclean bread that wil defile us. Unlesse we do by Repentance wash away our filthinesse, we shall pollute Gods Ordinance, and bring accusers with us, that will put God in remembrance to curse us. And were it not better for us before we come, to remember our sins our selves, and to be humbled for them, and renounce them ? Christs Body was laid in a new Sepulcher, where never any had been laid, and he will give his body to none, but such as come with a new heart. This *new wine* must not be put into old *vessells*, but *new wine* must be put into new *vessells*. Be new vessels therefore by Repentance, that the new wine of the comforts of Gods Spirit, may be poured into us at the Sacrament. I will close this point with Saint *Augustines* words ; *If a man will not put a fair and precious Garment into a foul Chest, with what face can he take the Sacrament*



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sume

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## Cap. 7.

Rogo vos  
fratres,  
num est  
aliquis qui  
in arca  
sordibus  
plena vel-  
let mittere  
vestem su-  
am? Et si  
in arca

crament of the Eucharist into a filthy soul? There is no man that will put live Coles into the Chest where he puts his best apparell. Why so brethren? because he fears his Garments may be burned with which he clothes himself on Festivalls. I beseech you brethren, he that will not put fire into a Chest, why is he not afraid to kindle the flame of wrath in his own soul?

sordibus plena non mittitur vestis pretiosa, qua frōte in anima quæ peccatorum sordibus inquinatur, Christi Eucharistia suscipitur? Non puto esse aliquem hominem qui in arca sua ubi pretiosas vestes habet repositas, acquiescat aut carbonem vivum aut qualemcunque scintillam includere. Quare hoc fratres? quia timeret ne comburantur vestimenta quibus in festivitate induitur. Rogo vos fratres, qui in arca sua non vult scintillam ignis includere, quare in anima sua flammam iracundie non timeret accendere? Aug. 3<sup>a</sup> serm. de Temp. 252.

## CHAP. VII.

*Of the Necessity of Charity and Love in him that will be an Orderly Communicant.*

**N**OW follows the fourth thing required in Habitual Preparation to the Sacrament, and that is Charity and Love towards our brethren. This is a thing

thing necessarily required. This is a truth confessed on all hands, that men should be in *charity* that come to the Sacrament. And many that have no great care, nor make any great conscience of coming with knowledge, faith, or repentance, yet will seem to make some scruple of coming without *Charity*. Yea though many will not abstain from their drunkennes, oathes, &c. yet if there be a breach, and a falling out between them and others, they will by no means meddle; though without breach of *Charity* a man may judge of them, that they are reasonably wel contented that they have so fair an excuse to stop the mouthes of their consciences, that are ready to check them, and quarrell with them for their neglect of Gods Ordinance. For if out of conscience they scruple coming to the Sacrament without *Charity*, why then scruple they not living without it? But yet this shows, that *Love* is a necessary preparative to the Sacrament. It is that which indeed is necessary in all our services of God, and duties of his worship. It is required  
in



Cap. 7.

in all that will pray aright, 1 Tim. 2. 8. *I will that men pray every where, lifting up pure hands without wrath. Every Christians care should be to have his prayer like Iobs, Iob 16. 17. Also my prayer is pure. The way to have our prayer pure, is to lift up pure hands, without wrath. Love is that which makes heart, and hands, and so prayer pure from the defilement of wrath. It is required in all that will hear the Word aright, Iam. 1. 19. They that will be swift to hear, must be slow to wrath. And verse 21. All superfluity of maliciousnesse must be layd apart to fit for the receiving of the Word. So 1 Peter 2. 1, 2. Wherefore laying aside all malice, as new-born Babes desire the sincere milk of the Word. And so likewise no lesse requisite in all such as will come to the Sacrament in due Order. Every sacrifice was to be salted with salt, Levit. 2. 13. And every oblation of thy meat-offering shalt thou season with salt. Thou shalt not suffer the salt of the Covenant of thy God to be lacking, &c. With all thine Offerings thou shalt offer salt. Unseasoned services are*  
unsa-

unfavoury services. Services without salt, are services without *savour*. And here is a *salt* wherewith all our duties are to be sprinkled, *Mark 9. 50. Have salt in your selves, and have peace one with another.* And as at all times, so especially it is required before we come to the Sacrament. If without love, we are neither fit to pray nor hear, then not fit to receive the Sacrament; for he is not fit to receive the Sacrament, that is neither fit to pray, nor hear the Word. The necessity of it will appear by these things :

1. By that so well known a place, *Matth. 5. 23, 24. If thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* It may seem to be somewhat an odde thing, an incongruous carriage, and to carry some shew of irreverence with it, that a man being come into the Temple, having brought his offering before the Altar, should all on a sudden turn his back

Nunquam mihi contingat turbatum ad pacis accedere sacrificium cum ira & disceptatione contingere Sacramentum. Certè non recipitur munus quodcunque; meum quod defero ad altare, nisi ante placato fratre, quem me forte læsisse meminero quanto minus si me ipsum non placavero prius. *Bern. de præcept. & dispens.*



## Cap. 7.

Et cum ve-  
niens offe-  
res munus-  
tum. Væ  
mihi mise-  
re, ne di-  
cam & tibi  
qui tanto  
tempore  
aut non  
obtulimu-  
nus, aut ira  
permanen-  
te sine cau-  
sa obtuli.  
*Hieronym.*  
*Ep. ad Ga-*  
*stori in Ma-*  
*text.*

back upon the Altar, and go his wayes out of the Temple. Might not a man therefore in such a case better have stayed there still, so that in his heart he were sorry for the wrong done to his neighbour, and be fully resolved so soon as the sacrifice is ended, to reconcile himself to him? No, it will not serve the turn, but how odde, and undecent it may seem to be, yet *go thy way, and first be reconciled, and then come and offer thy gift.* Not offer thy gift, and then go and be reconciled. This must be done first, it is a preparative duty, and preparative duties must be done. Now as in Sacrifices, so it is in Sacraments; God will have love and reconciliation, before men come to his Table, Go *first* and be reconciled, before thou go to receive the Sacrament. He that will go to the Sacrament without *Charity*, can look for no better than to return without fruit. Uncharitable receiving can be no better than unprofitable receiving.

2. That same, 1 Cor. 12. 13. *By one spirit we are all baptized into one Body, and by*

[ *by one spirit* ] *have been all made to drink into one spirit.* The Apostle had shown before, verse 8, 9, 10. that though some men do receive personall peculiar gifts, yet are they given by the Spirit, for the good of the whole Church. The reason in brief is, because all the whole Church is but *one Body*, and *one Soul* : and every believer being a member of that Body, whatsoever he hath, he hath it not for himself, but for the common good of the Body. But now the question might be, whether all believers be one Body, and one Spirit or Soul? Now therefore the Apostle shews and proves this unity of the Church, that all believers are one Body and Soul, from the end and effect of the Sacrament, which is to seal this unity. That they be *one Body*, it appears by the Sacrament of Baptisme, for *by one Spirit we are baptized into one Body.* That they be *one Spirit or Soul*, it appears by the Sacrament of the Lords Supper, for *by one Spirit we are made to drink into one Spirit or Soul.* Thus by both the Sacraments is this unity sealed. Observe then that a main end,



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end, and use of the Supper is, that we may be *made to drinke into one spirit, into one soule*. Therefore is there great reason that men should come to the Sacrament in love and charity, or else how shall the end and use of the Sacrament be made good? How can they be made to drinke into one spirit, that are of two spirits, of two different contrary spirits? It is exceeding requisite that they be *of one spirit*, that come to be made *drinkers into one spirit*. It is love that makes men of one spirit, and so fits them to be made in the Sacrament to drinke into one spirit: love makes men of one spirit, the Sacrament seales this unity of spirit. There cannot be an unity of spirit sealed, till there be an unity of spirit made. Now, because it is love that makes this unity, and this unity must be sealed at the Sacrament, therefore necessarily must a man come with love, that will come aright to the Sacrament, or else he frustrates a main end of the Sacrament.

3. Thirdly, as the Sacrament of Baptisme is the Sacrament of our new birth,

birth, so the Sacrament of the Supper is the Sacrament of our new life, and spirituall nutrition and growth. And unto it should a man come, that in the right and religious use of it he may be spiritually nourished, and may thrive, and grow in grace and goodnesse. Now no man can grow, thrive, or be nourished by the use of the Sacrament, that comes to it without love. The whole Church is a Body, every Christian is a member of that Body: now a member that will grow in the Body, and thrive, must necessarily be united to, and conjoynd with the Body. If a member be separated from the Body, it cannot be nourished and grow: an hand or an arm rent or cut of from the body, cannot be nourished, nor grow. Nay, though a part of the body be not separated from the rest, yet if there be but a dislocation of a part, so that it be onely out of joynt, it cannot thrive and prosper till it be set in joynt again. So it is here in the Body My-  
sticall; it is a growing Body, every member thereof grows and encrea-  
O ses,



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ses, Col. 2. 19. *It encrease with the encrease of God.* But how comes it to encrease? *All the body by joynts and bonds having nourishment ministred and knit together, encreaseth with the encrease of God.* So that unlesse the body be knit together by joynts and bands, it cannot encrease by the ministration of nourishment. But now what are these joynts and Bands, and what is it that knits the parts of the body so together as that it encreases? That the Apostle layes down somewhat more fully, Eph. 4. 16. *From whom the whole Body fitly joyned together, and compacted by that which every joynt supplies, makes encrease of the Body unto the edifying of it self in Love.* These words are taken and translated from the naturall body; and the Apostle shews that it is in the Church, the mysticall Body of Christ, as in a naturall body. Now in a naturall body, first, there be divers and small members which go to the making of it up: secondly, the members are fitly joyned and compacted together: thirdly, there is a conjunction of them after an excel-

excellent manner, and that thus : all the  
severall parts they have their bones,  
the solid parts of those members. Now  
these bones are coupled by the joynts,  
so as the end and the round part of one  
bone goes into the hollow end of an-  
other ; This is an ἀλληλεχία, or Ἀφύ,  
Eph. 4. 16. Col. 2. 19. But this is not all,  
but as the joynts are fitted and suited  
each to other, so as the round part of  
one, joynts to the hollow part of the o-  
ther; so also that there may be a sure co-  
articulation, there be certain ligaments  
and bonds that grow fast to the end of  
each bone in the joynt, that fasten bone  
to bone, this is συνδεσμοί, Col. 2. 19.  
There is not onely a fitnessse by which  
one bone suits with another in the  
joynt, but there is a fastnes also by ver-  
tue of that bond which knits bone to  
bone. This is a compaction by that w<sup>ch</sup>  
both the bones in the joynt mutually  
minister : fourthly, the parts of the bo-  
dy thus sweetly fitted and suited toge-  
ther, and thus firmly fastened, they all  
by their nourishment received, thrive  
and grow, and so the body encreases,  
O 2 which



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which it could not do, if there were a dis-union, or a dislocation, or a luxation of those parts. Now thus it is in the *Church*, the *Body of Christ*; 1. There be many and sundry members to make up this *Body*. 2. They are all joyned and compacted together. 3. Their conjunction is after the same manner. The mindes and spirits of believers are so coupled together, as that one mans spirit doth, as it were, insinuate it self into anothers: and that this conjunction and joynt may be the surer, there be certain bonds and ligaments that knit these members together: and these bonds are two: first, *The Spirit of God*, they have all one and the same spirit, *Ep. 4. 4. One Body, one Spirit*: & by this one spirit Christians are knit in this one *Body*, *1 Cor. 12. 13.* Secondly, *The bond of love & peace*; & every joynt or member supplies and ministers this bond each to other, whereby they are knit each to other, *Ep. 4. 3. Endeavouring to keep the unity of the Spirit*; that is, endeavouring to be of one spirit and mind, as 2 bones meeting at a joynt, are coupled in the unity of the joynt: there

there is the *Αφῇ* or *Αλληλεχία*, that spoken of, *Romans 12. 10.* τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. There is a fifth joyning together, and this is added *in the bond of peace*, there is the compaction of both, by that which each joynt supplies, each Christian supplying and ministering the bond of peace and love, do thus knit and joyne together themselves members in the same body: this is the *σύνδεσμος*. So *Col. 2. 19.* there is mention not only of joynts, but of bonds. And *Col. 3. 14.* love is called *The bond of perfection*, that is, a bond which doth perfectly binde together the members of the mysticall body, each ministering and supplying love to another; as the ligaments that knit bones together are mutually ministered from both the bones: so that the compaction of the members is by the ligament of love, as the Apostle expresses it, *Eph. 4. 16.* Fourthly, the body of the Church thus compacted increases it selfe, and is edified and growes up, *Ephesians 4. 16.* Maketh increase of the bodie, unto the edifying of it selfe in love.

Αφῇ καὶ  
Συνδίσ-  
μων.



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The body encrease and edifies when the severall parts do, and they do increase and grow when joyned together and knit together in love. So that all this serves to shew the necessity of love in such as come to the Sacrament, we come to the Sacrament to be nourished, to grow, to increase: none of these can be done without love. A man comming to the Sacrament out of charity, is a member out of joynt; yea, as a member dis-united. It is not possible such a member should be nourished and thrive. As therefore a man would finde nourishment and increase with the rest of the body, so it concerns him to come prepared with love.

4. God requires that men should eat their bodily food with love and mutuall charity. There is little contentment in bodily Feasts, when men sit down at one Table with divided hearts and affections: we may see *Acts 2.46.* how the Primative Christians did eat their common bread at their common Tables, *Breaking bread from house to house, did eat their bread with gladnesse and singlenesse.*

*singlenesse of heart* : the which they could not have done , if they had not met at their Houles and Table's , as they did in the Temple , in the same Verse, *with one accord*, or unanimously. They could not have eaten with gladnesse and singlenesse of heart, if they had not eaten together in love. For there can be neither *gladnesse* nor singlens of heart where love is wanting. And if they came together with such love and affection to their common tables to take their bodily repast , how much more , think , did they come with love , and all good mutuall affection one to another to the Lords Table ? Therefore it was, that before the Sacrament they had their love-feasts to testifie with what affection they came to the Lords Supper. The sweet and sauce of a common repast, is love, *Prov. 15. 17.* *Better is a dinner of green Herbs where love is , than a stalled Oxe with hatred* : love makes a few green Herbs farre better cheer than the greatest fare that is eaten with hatred and malice. If love therefore be required at



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Quisquis  
amat dictis  
absentum  
rodere fa-  
mam, Hanc  
mensam in-  
dignam  
noverit ef-  
se sibi, Po-  
sed. de vita  
Aug. c. 22.

our own Tables, that when we eat together, we should eat in love; how much more then will God require it in those that come to sit down at his Table? Saint *Augustine* would not endure any at his Table that should shew any malice against others, in backbitings or detractions, and had two Verses written on his Table, to be Monitours to such as sate thereat, that in such cases that Table was not for them. And how much lesse will the Lord endure any at his Table that come thither with malice and hatred against their brethren. Such must know, that they are utterly unworthy to come to the Lords Table.

To come to the Sacrament in malice, and to eat it in distemper of spirit, is *not to eat the Lords Supper*; that is, such as so come do not so receive it, in regard of the benefit and blessing, as if they received so holy an Ordinance as the Lords Supper: see 1 Cor. 11. 20. *When ye come together therefore into one place, this is not to eat the Lords Supper.* The particle, *Therefore*, carries

ries the words to something before, to that *vers. 18.* *When ye come together in the Church, I heare there be divisions amongst you; when ye come together therefore in one place, this is not to eat the Lords Supper.* Therefore when men come together, and there be divisions amongst them, this is not to eat the Lords Supper; for such persons eat not the Lords Supper, in regard of the benefits and blessings that are received at the Lords Supper, because they eat not after the due Order. *This is not to eate the Lords Supper,* sayes the Apostle, for *verse 21.* in eating, every one takes before other his owne Supper, and one is hungry, and another is drunken. So it may be said in this case, to come in malice to the Lords Table, *this is not to eate the Lords Supper,* which is a Supper of love: for how do they eate the Lords Supper, when in eating, one mans heart swells against another, one man is sicke with envie, another is filled with malice and hatred. *They eate my people as they eate bread, Psalm 14. 4. Ye bite, and devour one another, Gala. 5. 15.*  
Think



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Think we when men eat up one another, and devour one another, that they be fit to eat at the Lords Table, or to eat the Lords Body? or if they do eat the Sacrament, think we that they do eat the Lords Supper? that they sup with Christ, and have any fellowship with him? It is a good disposition in one sense to eat the Supper of the Lord in *bitternesse*, with *bitternesse of sorrow* for sinne, but to come in *bitternesse of spirit* in regard of hatred and malice, this is that which will so cmbitter the Ordinance unto us, that we shall have little comfort in the action. The Sacrament is a Seal, and in the right use of it, the Spirit seals up a mans Redemption to him. Now he that would at any time be sealed by the Spirit of God, especially in the use of the Seal of the Sacrament, must take heed that he grieve not the Spirit of God; *And grieve not the holy Sprit of God, whereby ye are sealed unto the day of Redemption, Ephes. 4. 30.* If we grieve him, how shall we look to have him seal us? Specially when we  
come

come to the Sacrament ? I, but what is it that grieves him so that he will not seal ? Judge by that which immediately follows, verse 31. *Let all bitternesse, and wrath, and anger, and clamour, and evill speaking be put away from you, with all malice.* Therefore bitternesse, wrath, and malice, they grieve the sealing Spirit of God. We lose our errand when we come to the Sacrament, and go away *unsealed* ; we go away unsealed when we grieve the Spirit ; we grieve the Spirit when we come to the Sacrament with a *malicious, and embittered* spirit. Therefore as at all times it is good counsell to put away *bittternesse* and *malice*, so it is especially when men come to the Sacrament. There is a *leaven of malice*, and the feast must not be kept with that leaven, 1 Cor. 5. 8. This must be *purged out as old leaven*. That same of the Apostle, 1 Cor. 14. 20. may serve for a Rule for coming to the Sacrament, *Brethren be not children in understanding, howbeit in malice be ye children.* How many come to the Sacrament as chil-



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children in one sense, and not as children in another? *As children* in an ill sense, and not *as children* in a good sense; for knowledge as very children, to come thus like children is a dangerous thing. But to come *as children* in regard of *malice*, as free, as voyd of it as children, thus to come like children is an happy thing. And as our Saviour speaks in another case of receiving the Kingdome of God; so in this sense it is true of receiving the Sacrament, Luke 18. 17. *Verily I say unto you, whosoever shall not receive the Kingdome of God as a little childe, shall in no wise enter therein.* So whosoever shall not receive the Sacrament as a little childe, in regard of freedome from malice, he shall reape no fruit by his receiving. Therefore as Saint Paul speaks of charity in the generall, so I close this point concerning charity in this particular to fit a man for the Sacrament, 1 Cor. 13. 2, 3. *Though I have the gift of prophecie, and understand all mysteries, &c. and have no Charity, I am nothing. And though I bestow all my goods to feed the poore,*

*poor, &c. and have not Charity, it profits me nothing. So in this case, though thou often and frequently receive these holy Mysteries, and yet have not charity, thou art nothing, and thy receiving is nothing. Though thou receivest the Sacrament every day in the week, and givest liberally at the Sacrament to the poor, and yet hast not charity, it profiteth thee nothing. So much wrong they do themselves that come not in due Order to the Sacrament, with that Love and Charity which God requires.*

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C H A P. VIII.

*The necessity of Obedience in an Orderly Communicant.*

**T**He last thing remains requisite in *Habitual* preparation to the Sacrament, and that is Obedience to God and his Commandements. He that will come after the due Order, must be such an one as *Psal. 50. 23. That orders his*



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*his conversation aright.* That he doth, that walks *orderly*, according to the Rule of Gods Word, and in obedience thereto. Such an *orderly man* must he be that will be an *orderly Communicant*. It is impossible for him to be an *orderly Communicant*, who is a disorderly man. He walks *disorderly* that walks *disobediently*, 2 Thes. 3. 7. *That walks disorderly.* Who is he that doth so? *verse 14.* *If any man obey not our word.* And if it were possible to have all the former things without this, yet the want of this would marre all. For what though a man had all knowledge, and all understanding that can fall within a mortall capacity, yet what is it all if Obedience were wanting? All such knowledge is as ignorance, 1 Ioh. 2. 3, 4. *Hereby we know that we know him, if we keep his Commandements:* He that saith, *I know him, and keepeth not his Commandements, is a lyer, and the truth is not in him.* There be that see many things, and yet are *blinde*, Isai. 42. 19. 20. and that because Obedience is wanting. And how welcome ignorant and blinde persons

sons be to the Sacrament we saw before. And what evidence is there of the truth of faith where obedience is wanting? Thou sayst thou hast faith when thou comest to the Sacrament, *shew me thy Faith by thy works*, by thine Obedience. As faith is the *principall* of all true Obedience, so Obedience is the *evidence* of true faith. He that is wanting in Obedience, must needs be wanting in faith; and he that comes to the Sacrament without, faith, comes to no purpose. And how will it appear that that man hath repented, and truly turned from his sinne, who is not yet in the wayes of Obedience? There is no man repents, but he brings forth *fruits worthy of Repentance*. The fruits of Obedience are the fruits befitting Repentance. And how is there love without Obedience, *when love is the fulfilling of the Law*, Rom. 13. 8. How can the Law be fulfilled without Obedience? So needfull is Obedience to qualifie a man for the Sacrament. A mans care must be to eat and drink worthily. He that will do so, must have a care to do that,  
*Col.*



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*Col. 1. 10. To walk worthy of the Lord. He that is an unworthy walker, can never be a worthy Receiver. But how may a man walk worthily, or what is it to walk worthy of God? The Apostle teaches us what it is in the same place, That ye might walk worthy of the Lord, unto all pleasing, being fruitfull in every good work. So that to walk obediently is to walk worthily. And such a worthy walking fits for a worthy Receiving.*

It is that which God regards more than all outward performances, than the services of his Worship. It is a common error in many men to think that if they perform the outward duties of worship, they do enough, and that these alone are highly well pleasing to God, though no more be done. They think, so long as they pray, hear the Word, receive the Sacrament, all is wondrous well, though they make no conscience of Obedience to Gods will otherwise, though they obey not, yet because they do duties of worship, that they do God very acceptable service; whereas the truth is, that when we give not God

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Obedience, all services have poor acceptance. Profession of Religion, and godlineſſe a good thing it is, but yet a vain thing without Obedience. *Excellent ſpeech becomes not a fool, Prov. 17.7.* And what though *Israel cry, my God we know thee,* what is this to the purpose, ſo long as *Israel hath caſt off the thing that is good? Hoſ. 8.2,3.* Diſobedient profeſſion is abominable, and a kind of Atheiſm denying God, *Tit. 1.16.* And as profeſſion, ſo performances vain. Their ſacrifices without Obedience, as acceptable as a *Dogges head,* or as *Swines blood,* *Iſa. 66. 3.* Hearing without Obedience as good as nothing, *Ezek. 33.31,32.* **NO** more than hearing a ſong, or a Muſician. God is highly well pleaſed with prayer; and yet he that prayes to God, and yeelds him not Obedience, will finde poor ſpeed, *Prov. 28.9.* *He that turns away his ear from hearing the Law, even his prayer ſhall be abomination.* Yea, the Receiving of Sacraments is to as little purpoſe as all the reſt, *Rom. 2.25,26.* *Circumciſion profits with Obedience. Circumciſion is made uncircumciſion with-*

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out Obedience and *uncircumcision* with Obedience preferred before *circumcision* without. *Circumcision* profits if thou keep the Law; so receiving the Communion profits, and thou shalt finde benefit and good by it, if thou be one that walkest in Obedience to God. But if thou be a breaker of the Law, thy *Circumcision* is made *uncircumcision*. So if thou be not obedient to God and his Law, thy Receiving is no better than not Receiving. It is a good thing to come to the Sacrament, but it is a better thing to give God Obedience; and it is the best of all, when first giving God Obedience, we then come to receive the Sacrament. That which *Samuel* speaks to *Saul*, is true in this case, 1 Sam. 15. 22. Behold, to obey is better than sacrifice. Sacrifice was a solemn Service. *Saul* thought sacrifice was a goodly thing; and so it was, when performed with obedience; but he thought if God had sacrifice, it was no matter for Obedience. Therefore *Samuel* teaches him another lesson, that his obedience without a sacrifice, had been better than a sacrifice.

crifice without Obedience. And so behold, *to obey is better* than to receive Sacraments. There were divers reasons why Obedience was better than sacrifice. 1. Because Obedience was more spirituall than sacrifice. 2. *Sacrifice* was only at set and solemne times; *Obedience* was to be daily, hourly. 3. Sacrifice wicked men might and did offer, *Cain* sacrificed as well as *Abel*; Obedience onely could a good man perform, a wicked man obeyed not God. 4. Sacrifice was nothing, if separated from obedience; obedience separated from, and performed without sacrifice, might be acceptable. 5. Obedience qualified and fitted a man for sacrifice, and prepared him to be an acceptable sacrificer. But sacrifice fitted not a disobedient person unto obedience. Therefore to obey was better than to sacrifice. Upon the same grounds to obey, is also better than to receive *Sacraments*. It is a more spirituall service than bare receiving; it is a continuall and a more daily duty; it is a duty which many do not, cannot do, that yet receive the *Sacraments*;



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it may be accepted when the Sacrament is not received, not the receiving of the Sacrament accepted without it; and it is that which qualifies and prepares a Receiver for the *Sacrament*. And how needfull it is for a Communicant to be prepared thus, will appeare by these things.

1. First, when we come to the Sacrament, we come to eat the flesh and bloud of Christ, we come to eat Christ. It is but a folly to hope to eat Christ, when we yeeld not **G O D** obedience, *My flesh is meate indeed, and my bloud is drinke indeed, Iohn 6.* But for whom is it meat and drink? For such as when they come to the Sacrament, are found such as our Saviour was, *Iohn 4. 34. My meat is to do the will of him that sent me.* Take, eat, *this is my body*: he therefore offers his body to be eaten. But may any one eat it? Is it meat for all sorts to eat? No, see who they are that eat and drink, *Cant. 5. 1. Eat, O friends, yea, drink abundantly, O beloved:* He calls upon his friends, and his beloved, and cheeres them up to eat and drinke; we must then be

be his *friends* and his *beloved*, if we will *eate* and *drinke*. And who then are his *friends*? who are his *beloved*? Such as yeeld him obedience, such are his friends; *Iohn 15.14. Ye are my friends, if ye do whatsoever I command you.* Such are his beloved, *Iohn 14.21. He that hath my Commandements, and keepes them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, he shall be my beloved.* Such are his best beloved friends, his brother, sister, and mother, *Mat. 12.49,50.* Such friends shall be sure to *eate* and *drink*, and to *drink* abundantly; and obedience making us such friends, makes us fit to *eate* and *drink* at his Table. Look how the Prophet speaks of *eating* the good things of the Land; so it is in *eating* the good things of the Sacrament, *Isa. 1.19. If ye be willing and obedient, ye shall eate the good things of the Land.* There were good things in the Land of Canaan, it was a Land flowing with milke and honey; they were good things. There were precious fruits brought forth by the Sunne, and precious things thrust forth



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forth by the Moon, Deut. 33. 14. Now God promises them to make them partakers of these *good things*, that they should eat of these *precious* fruits of the Land, but mark upon what condition; *If ye be obedient, ye shall eat the good things of the Land.* The case is the same here. In the Sacrament there be good things, there be precious things put forth by the Sonne of Righteousnesse, thrust forth by the Spirit of God. Now these things are there to be eaten; *take, eat, This is my Body*; but yet they are to be eaten with the same condition, *If ye be obedient, ye shall eat the good things of the Sacrament.* If then we come without Obedience, we misse eating the good things of the Sacrament: and as good not to eat the Sacrament, as not eat the good things of it. Any man may eat the Sacrament, but onely such as be obedient, eat the good things of it: judge then how much it concerns to come to the Sacrament prepared with Obedience.

2. Secondly, when we come to the Sacrament, we come thither to have  
com-

communion with Christ. They must first be obedient to *Christ* that wil have communion with Christ, *Revel. 3. 20.* there is a promise of communion that Christ will have with us, and that we shall have with him; *I will come in to him, and will sup with him, and he with me*; we will have mutuall communion together. But yet mark upon what tearms that communion is promised: *Behold I stand at the door and knock, if any man will open unto me, I will come in, &c.* Christ he knocks at the door of mens hearts, by the gracious motions of his Spirit; by the Ministry of his Word he calls for this and for that Duty: now when we yeeld Obedience to his voice and calls, then *we open the door*, and when the door is opened, he enters, and there follows mutuall fellowship between him and us: if the door be kept barred and bolted, then neither *entrance* nor *supper*; but when the door is unlockt and set open, then he enters, and the mutuall Supper follows. To teach us, that then Christ will have communion with us, when



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we are obedient to his voyce ; but no obedience to him, no communion with him ; even from the Lords Supper will he send them away supperlesse, that have not opened to him, and yeelded Obedience before their coming to the Table. There is a promise, *Ioh. 14. 21, 23.* that Christ will come unto us, that *he will manifest himself unto us* : now Christ never makes good this promise more than in the use of the Sacrament ; there he comes to a man, and there he manifests and makes known himself to a man, that look as it is said in that case, *Luke 24. 30, 31.* That as he sate at meat with them, and took bread, and blessed it, and brake, and gave them, their eyes were opened, and they knew him, and Verse 35. He was known of them in breaking of bread ; so it is in this case in the breaking and giving the Sacramentall bread, the faithfull have their eyes opened, and they know him, he is made known to them in breaking of Sacramentall bread ; in the use of the Supper he specially manifests himself to them. But now observe the condition

tion on which Christ makes this promise, Verse 21. *He that hath my Commandments, and keeps them, he it is that loves me; and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my self to him: And so Verse 23. If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him: so that both these promises run with the condition of Obedience; upon a mans Obedience will Christ come; upon a mans Obedience will he manifest himself to him. As good not come to the Sacrament, unlesse Christ also come in it to a man: as good never come, unlesse Christ manifest himself to him. If then we would have Christ come and manifest himself to us in the Sacrament, so must it be our care to come with, and to manifest our Obedience. A man may ask that question that Judas doth, Ioh. 14. 22. Lord how is it that thou wilt manifest thy self unto us, and not unto the world? So, how is it that Christ manifests himself to some in the*

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the Sacrament, and not to other some : To which the same answer in effect may be given that there Christ gives ; because some are obedient to God, they love him and keep his Commandments ; therefore he shews himself to them in the Sacrament , and they therein have communion with him ; but others live not, walk not in Obedience : therefore he neither comes to them when they come to the Sacrament , nor shews or manifests himself to them, they go as they come.

The Apostle, 2 Cor, 13. 14. speaks of the communion of the *holy Ghost*. *The communion of the holy Ghost be with you all.* That which he wishes them, should be the thing we should especially aim at in coming to the Communion, namely , *that the communion of the holy Ghost should be with us.* And it is a cleere case that the holy Ghost is to be received in the Sacraments, *Act. 2. 38. Be baptized, and ye shall receive the gift of the holy Ghost ;* and he is no lesse to be received in the Supper , than in Baptism. And when we receive him, his com-

communion will be with us. Now how may he be received? Do all that receive the Sacrament receive him? No, *The world cannot receive him, Ioh. 14. 17.* But who are they then to whom God gives the holy Ghost? See *Act. 5. 32.* *The holy Ghost whom God hath given to them that obey him.* So that upon Obedience we have the holy Ghost, and upon it his communion is with us, as otherwise, so also in the Sacrament. What is it that a man should desire in coming to the Sacrament, but that? *Cant. 1. 2.* *Let him kisse me with the kisses of his mouth, for thy love is better than wine.* Communion with Christ, and the expressions of his favour and love, these are the things should be desired and looked after. What is the receiving of Bread and wine, if a man meet not with expressions of Christs love; if Christ *kisse* him not with the *kisses* of his mouth? What may be the means to get Christ to *kisse* a man in the Sacrament? That same, *Psal. 2.* *Kisse the Son,* namely, with a *kisse* of Obedience and subjection, for so kissing sometime be-  
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tokened, *Gene. 41. 40.* let us give him the *kisse of obedience* and subjection, and he will give us the *kisse of his love*, as at other times, so especially in the use of the Sacrament. By both these things then we see, how needfull it is for a Communicant to be prepared with obedience. And by this also we see how many deceive themselves in their coming to the Sacrament, who minde nothing lesse than obedient walking in a godly course to fit them for the Sacramēt. How many that give no regard at all to *Gods Word*, that indeed slight it, and obedience to it, and yet would seeme to make an high account of the Sacrament? Make men what account they will of the Sacrament, yet if they slight the Word and obedience to it, they shall finde as little comfort or benefit in the Sacrament, as they give respect and obedience to the Word. See how the Lord speaks, *Psalme 50. 16, 17.* *What hast thou to do that thou shouldest take my Covenant in thy mouth, seeing thou castest my words behinde thee?* So God will also say, what hast thou to do to  
take

take the *Seale of the Covenant* into thy mouth, the *Sacrament* into thy mouth, seeing thou castest my words behinde thee, and refusest to yeeld obedience thereunto? What likelihood that *God* will vouchsafe communion with that man in the *Sacrament*, that regards not to have any communion with him in his Word? It is a madnesse to pretend a desire of communion with *God* in the *Sacrament*, and to refuse communion with him in his Word: for so they do that yeeld not obedience to *G O D* s Word. There is communion with *God* in obedience, *Iere. 7. 23. Obey my voice, and I will be your God, and you shall be my people.* And therefore a refusall of communion with *G O D*, in refusing obedience and respect to his Word. And certainly he can have no communion with *God* in one Ordinance, that refuses to have communion with him in another.

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Quid est autem dementius quam Sacramentis Domini communicare, & verbis Domini non communicare? *Aug. de Bapt. cont. Donat. lib. 2. cap. 55.*



## C H A P. I X.

*Of the solemn sequestering and setting a mans self apart before the Sacrament.*

**T**Hus we see how a Communicant is habitually prepared, and wherein his habituall preparation stands. It follows nowv to speak of that actuall preparation which is required in every one that would be a worthy and a welcome guest at the Lords Table, and vvould come after that due Order that is required: for though a man have all these fore-named qualifications, yet he must not here set up his rest: but there is yet a further vvork to be done, as we partly before savv in the fourth Chapter. This actuall preparation stands in the fitting of himself in speciall manner for that vvork and service of Receiving, by doing those things, and performing such duties which are requisite, not only for a good Christian, but for a good and profitable Communicant. Knowledge, Faith, Repentance, Charity, and Obedience, are required in every one that will

will be a good Christian. A good Christian a man must be, before he can be a good Communicant : but yet a good Christian is not enough in the generall, there must be something in speciall done in reference to this duty. Indeed some Papists think that *actuell devotion* is not necessary to the Receiving of the Sacrament ; because as the Sacrament was of ancient given to childrē, so now it may be given to mad-men, and frantick persons, who have no *actuell devotion* at all. But it suffices that this conceit is disallowed of their own men : for to give persons without *actuell devotion* no more right to the Sacrament than to children and mad-men, is to give them no right at all. There is no question but they may come as orderly to the *Sacrament*, as children and mad-men may do. But whosoever it is that will come orderly, must have *actuell devotion*, and *actuell preparation*, yea though he be already habitually prepared. The five wise Virgins took Oyl in their Vessells with their Lamps, *Matth. 25. 4.* and their Lamps were bur-



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burning, but yet when they hear the Bride-groom was coming, they presently *arise and trim their Lamps*, and so prepare to go and meet him. They prepared to meet him when they took their Lamps, and when they lighted them, and when they took Oyl in their Vessells, all this was preparation to meet the *Bride-groom*; but when they hear the *Bride-groom* was coming, then they fall to a fresh preparation, *in trimming their Lamps*, to make them burn brighter and clearer. So it is in this case; habituall preparation is like the taking and lighting the Lamps, and carrying Oyl in the vessels: actuall preparation is like the fresh trimming of them when they burnt dimly. The getting of knowledge, faith, repentance, love, and obedience, this is the taking and the lighting of the Lamps, and taking Oyl in the Vessells, but the renewing, exciting of these, and the doing of other things in actuall preparation, is the trimming of the Lamps. A Musician hath skill and cunning on his instrument; but yet if his Instrument be  
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out of tune, and his hands cold, and his fingers num; he will first tune his Instrument, and warm and rub his hands and fingers, to make them active and nimble to play on his Instrument. An Artificer hath the skill of his Trade, and knows the mystery of it thorowly wel; but yet when he goes to build a house, or do some such work, he first grinds, whets, and sharpens his tools. If a Musician shal play upon an untuned Instrumēt, or with his benum'd fingers, he will make but harsh and unpleasing musick. If the Carpenter, though ever so expert in his faculty, shall work with blunt and gapt tools, he wil make but bungling & clouterly work of it. And though a man may have knowledge, faith, &c. yet if he rest contented with that habituall preparation, and do not besides actually prepare and fit himself, he is like to meet with little comfort and content in the duty, in regard of the cold and dead manner of performance : he will but fumble and bungle in the work. So that besides this habituall, there is an actuall preparation necessary. Now this actuall

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preparation stands in these things :

1. *In a solemn sequestration of a mans self.*

2. *In examination.*

3. *In renewing and quickening these former graces in us.*

4. *In raising and stirring up in our selves strong desires after Christ.*

5. *In stirring up in our selves a strong expectation of the benefits of the Sacrament.*

6. *In seeking God in speciall and more than ordinary manner by prayer.*

1. *For the first.* In this *actuell preparation* there must be an *abstraction* and a *solemn sequestration* of the soul from all other avocations whatsoever. There may be, and must be some fitting of a mans self for the duty, from the time that a man hath notice of the Sacrament to be administred ; but now on the day before, when the time of Receiving approaches, a man should at least towards the end of the fore-going day, *separate* himself from all other thoughts & occasions, and mind wholly the work of preparation to the Sacrament.

crament. And this sequestration of a mans self stands in two things :

I. In *setting aside all lawfull thoughts, occasions, and businesses of our callings.* Set by all such cares and thoughts, and wholly suspend them. Do as *Abraham* did when he went to sacrifice *Isaac* at Mount *Moriah*, *Gen. 22. 4, 5.* When he saw the place *afarre off*, he said unto them, *abide you here with the Ass, and I and the Lad will go worship.* It was wisely and well done of *Abraham*. He saw and knew that if they had gon with him, they would have distracted him, they would have been troublesome to him, and have hindered him in the Sacrifice; they would have cryed out, and have made such clamours, that with no quietnesse and freedome of spirit he could have done the service. Therefore when he saw the place *afar off*, he bids them stay behinde; it was a preparation *afarre off*, when he saw the place *afarre off*. The like should our care be when we see the *time afarre off*, but specially when we see the time neer, and at hand, the Even before,



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we should then set aside all our thoughts and businesse, and bid them wholly stand aside, and not suffer them, not onely not to go to the Mount with us, but not to go into our closets and secret chambers with us. It may be such a businesse will be calling upon thee to attend and think upon it, it is a matter of some consequence and concernment, it is not good to slight it. It may be there is such an occasion of weight that calls upon thee to be remembered; but in such a case say to all secular occasions, and avocations, as *Nehemiah* did to *Sanballat* and *Geshem*, when they sent to him, *Nehemiah* 6. 2. Come (say they) let us meet together in some of the Villages, &c. But mark how he answers them, Verse 3. And I sent messenger unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease whilest I leave it and come down to you?

And though these fellows had so round and resolute an answer, yet they were importuning him still, Verse 4. Yet they sent unto me four times after  
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*this sort , and as often as they sent, so often he gave them that answer. And I answered them after the same manner. So when a man begins to sequester himself , and to set himself apart for his actuall preparation , this and the other businesse will be a calling upon a man, come let us think upon this thing , and let us consider that ; but then should a man answer, I am doing a great work, I am preparing my self for the Sacrament , I cannot attend upon you, why should the work of preparation cease whilst I leave it and attend upon you ? And though they haunt and importune thee , even unto four times after this sort , yet still answer them after the same manner. We finde in their fasts, Zech. 7. 3. the phrase of separating themselves , should I weep separating my self ? Now as in fasting, so in our preparation to this holy feast , there should be a separating of a mans self , and this is a main part of this separation , when a man separates himself from all his secular thoughts and businesse, and sets them wholly aside to fit himself the*



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better for this work. It must be here as in the case of prayer, *Matth. 6. 6. When thou prayest, enter into thy Closet, and when thou hast shut thy door, pray, &c.* I know our Saviour means it in another sense, that in regard of privacy and secrecy a man should shut his door when he prays; but yet also in another sense should a man first shut his door, and then pray, that is, shut his door against all such thoughts as may distract him in the duty; he should shut out of doors all distracting thoughts, and cause them to stand without doors, that he may do the duty with the more freedom. And so in this duty of preparation, *enter into thy closet, and when thou hast shut thy door, prepare thy self; when thou hast shut out of doors all secular cares and thoughts of other businesse, set upon the work of preparation.*

In receiving the Sacrament there is a service to be done to God. Now we must serve God in that Order that a servant doth his master. See how our Saviour speaks of a servant to do his  
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master service, *Luke 17. 8. Gird thy self, and serve me.* It was the fashion in those Eastern parts, for men to go in long garments down to their feet. And therefore when they were to go about any work, they used to gird and tuck up their garments, that they might not trouble them in their work, by hanging loose about their heels. So it must be with us when we go about any service to God, we must first *gird up* our selves, and then *serve* him. A loose, disinct, and a diffuent minde is not fit to do God any service. Therefore we are called upon to *gird up our loyns*, *Luke 12. 35. Let your loyns be girded about*, *1 Pet. 1. 13. Wherefore gird up the loyns of your mindes.* Two things are required in a good servant. 1. *Readinesse*, and *preparednesse* to do his masters commands so soon as he calls. 2. *Nimblenesse*, *handinesse*, and *handsomnesse* in doing what he is enjoyned. Now this *girding* implyes both. 1. A prepared *readinesse* before hand to do his masters will. A servant that is girded and hath his garments trust up about him,



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let his master bid him do such a service, he is ready and prepared to do it so soon as he speaks, *Luk. 12. 35, 36.* *Let your loynes be girded, and ye your selves like men that wait for their Lord, that when he comes and knocks, they may open unto him immediately.* Let a servant be ungirt, and he is not so ready to do what his master commands, because, first, he must have a time to gird himself, and his masters work must stay till he be girded, and he must be *girding*, when he should be *working*. 2. It implies dexterity and handsomenesse in his work. An ungirt servant if he served his master, and did his work enjoined, yet he could not do it cleaverly, because his garment hanging loose about him, would so puzzle and cumber him: an ungirt servant would be but a fumbling puzzle in his work. And therefore the master bids his servant first *gird* himself, and then *serve* him. It is just so in all Gods services, and so in this service of receiving the Sacrament. God requires a *preparednesse* to, and an *handinesse* in the work.

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And therefore this girding up of our loyns is exceeding necessary before our coming to the Sacrament. *First*, because G o d looks that when we come to the Sacrament, we should be ready to do the work he there requires. If the loyns of our mindes be ungirt, and we come to the Sacrament with loose spirits, distracted with a company of earthly cares, we shall be unready to do the work of receiving *Christ*, which he there commands. He will command us there to take and receive Christ. Now if we come with loose hearts and mindes, we must make God stay our leisure before we can do it; we must first have some time to *gird up our loyns*, and so tuck up this tatter, and that ragge, and the other danglement that hangs about our heels, before we can take and receive Christ. And so we must be *girding and tucking*, when we should be *receiwing*. *Secondly*, because if we come with ungirt loyns, with loose spirits, and do Gods work so, we shal do it puzlingly, & fumblingly. Our long garmets hanging loose about  
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our sides and heels, we shall make but poor work of it. If a master had commanded a Jewish servant with his loins ungirt to have gone to Plow, or to have digged in his vineyard, how awfully would he have done these works? He could not have followed his Plough, but he would ever and anon have been treading upon his loose garment, and have been ready to have fallen upon his face; he could not have set his foot upon his Spade, but he would have been treading upon the loose skirt of his garment, which would have exceedingly hindred and troubled him in his work; he could not have been expedite in his businesse, so long as his garments hang about his feet. It will be no better with us coming to the Sacrament with ungirt hearts and mindes, our loose thoughts will be so troublesome, that it will be impossible for us ever to make good work of it. And therefore look how God would have that first Passeeover eaten, so must it be in eating the Sacrament, *Exod. 12.*

11. *And thus shall ye eat it, that is, after this*

this Order, *with your loyns girded*. And *thus* shall you eat the Lords Supper with your *loyns girded*. And this is one main part of *girding your loyns*, the setting aside, and putting by all our secular thoughts and employments.

We shall finde two cases that made a man unfit for eating the Passeeover. Numb. 9. 10. 13. *Vncleannesse* by a dead body, and being in *journey* a farre off. If a man had touched a *dead body*, it made him *unclean*, and so unfit for the Passeeover. It was not fit an unclean person should meddle with so holy an Ordinance. But observe, that not onely a man unclean by a dead body was unfit for the Passeeover, but a man that was in a *journey* a farre off. Why was such a man unfit? Like enough being in a journey, his minde and thoughts would be so taken up with the businesse of his journey, or being in a journey a farre off, his minde would be so upon home, and he would be so taken up with such cares and fears as usually men are filled withall, when they are farre from home, that he by reason of those thoughts



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thoughts and distractions would be utterly unfit for the Passeeover. Many are in the minde, that if they be free from a *dead body*, that if they have not defiled themselves with some grosse sinne of drunkennesse, uncleannesse, and the like, that they are very fit for the Sacrament; but in the mean time come to the Sacrament whilest they are in their *journeyes*, with hearts undischarged of earthly businesse, and cares, and having their hearts in journeyes, travelling up and down after one worldly businesse or other, even when they are at the Lords Table. Therefore let men take notice, that a *journey* may unfit for the Lords Table, as well as a *dead body*; That he is unfit to come to the Sacrament, that hath a company of earthly cares and thoughts pester-ing his minde, as well as he that hath defiled himself with some grosse sinne. It is lamentable to consider how many men bring their servants, and the *Asse*, even to the very *mount*, how many are called away from the Lords *work*, to meet with their *Sanballats*, and *Ge-shems*,

*shems*, how many are in their *journeyes* when they are coming, and when they are come to the *Sacrament*? When our Saviour Christ over took the two Disciples going to *Emmaus*, he asked them this question, *Luke 24. 17. What manner of communications are these that ye have one to another as ye walk?* So let one but ask men, What manner of thoughts are they that you have in your hearts overnight before the *Sacrament*? what manner of conferences and communications be they that they have one with another the night before, nay the very morning as they walk together to the publike assemblies to receive the *Sacrament*? How happy were it that they could answer as the two disciples did there, *vers. 19. Concerning Iesus of Nazareth*, concerning the benefits and the ends of the *Sacrament*, and the preparation required to it. But it is nothing so. If their communications and conferences be not vain, foolish, and frothy, yet at the best they are but mercate communications, conferences about Sheep, Oxen, about the prices



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prices of Grain, &c. and with these conferences come they to the very Church doors, when they come to receive the Sacrament. Is not this worle than to have received the Sacrament of the Passeover a man being in a *journey*? Is not this a pitifull preparation to this holy service? When men come to the Sacrament piping hot out of the world, out of their worldly conferences, and from their worldly thoughts, and have not some convenient time before discharged and disburdened their hearts of them, must not that frame of heart, and bent of spirit, needs come along with them to the Lords Table? And must they not needs be *tumultuous* and troublesome? Must they not needs make such a noyse and such a dinne as must cause distraction in this holy service? And how can such a frame of spirit agree with the Apostles Rule, 1 Cor. 7. 35, *That you may attend upon the Lord without distraction?* Which is a Rule as well for receiving the Sacrament, as for all other services of God. What do such men bring  
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upon themselves , but the Egyptian plague of the Flyes : *The Flyes came in to Pharaohs house , and the houses of his servants , so as the Land was corrupted by reason of the Flyes , Exod. 8. 24.* But in the Land of Goshen, where Gods people were , there were no swarms of Flyes, *verse 22.* It should be with the Lords people at the Sacrament, as in Goshen ; there should be no Flyes there to trouble them with their buzzing importunity. It must be with a godly man at the Sacrament, as it is said to have been in the Temple. There was abundance of flesh sacrificed in the Temple, and yet they say there was never any Flye seen in the Temple. So should it be with us at the *Sacrament*, not a Flye to be seen, or heard buzzing there. The way to have it so, is before-hand to drive away these flies, these buzzing thoughts, by setting them aside the day before , and then labour so to remove them, as at last the *Egyptians* flies were removed, *Exod. 8. 31.* *He removed the swarms of Flyes, there remained not one.* And when they are thus removed before , then shall  
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not a man be troubled with them at the Sacrament. It should be a mans wisdom to deal with his lawfull and honest cares, and the thoughts of his calling before he comes to the *Sacrament*, as *Nehemiah* did with those Merchants before the *Sabbath*, *Nehem. 13. 19, 20, 21, 22, 23.* When the Gates of *Ierusalem* began to be dark, before the *Sabbath*, I commanded that the Gates should be shut, and charged they should not be opened till after the *Sabbath*, and some of my servants I set at the Gate, &c. So the Merchants lodged without *Ierusalem* once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If you do so again, I will lay hold on you. From that time forth they came no more on the *Sabbath*. Do so with the honest and lawfull cares of thy calling before the Sacrament. Shut up the Gate of thine heart against them, and let it not be opened, till all the duties of the Sacrament-Day be ended. It may be they will be hankering and hanging about for entrance; but set a watch at the gate of thine heart, testify against them,

them, rebuke them, threaten them, let thy spirit rise against them in an holy indignation, and this will be a good means to help to a gracious liberty from their annoyance. But for want of this preparation Duty how many, even when they are at the *Sacrament*, are no lesse pestered with their cares, and earthly thoughts, then the *Egyptians* with the bitings, and burrings of their flies? Those flies miserably pestred the *Egyptians*, and plagued them exceedingly; what ever they were a doing they were about them, very unquiet, flying in the eyes of them, not suffering them to be quiet. If they drave them away, they came upon them again, if they chased them away, they still returned. This was a vile vexation. And this is the case of many coming to the *Sacrament*, just so are they pestered with their cares, and thoughts, that these flies even *corrupt* the Duty, as the *Egyptian* flies did the Land.

Cessa ab inquietudine tua, non sit tu. multus quidam in corde tuo per corruptionem volitantibus phantasmatis & compungentibus te. Ciniphes natæ sunt in terra Egypti de fimo muscæ, quædam sunt minutissimæ, inquietissimæ, inordinate volantes, in oculos irruentes, non per-

mittentes hominem quiescere; dum abiguntur iterum irruunt, dum abactæ fuerint rursus redeunt, sicut omnia vana phantasmata cordis, Aug. in fragm. serm. de Decalog.

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And all is from the neglect of this duty.

What acceptance a man is like to finde in such a service, judge by that Law, *Exod. 22. 31.* *Ye shall not eat any flesh that is torn of beasts in the field, ye shall cast it to the Dogges. Torn flesh, it was neither fit for service of men, nor of God. Not for service of man, for they must not eat it. Ye shall cast it to the Dogges. Torn flesh must not be mans meat, but Dogges meat. It was not fit for the service of God. For if torn flesh must be cast to the Dogges, it had been an haynous thing to have offered that to God, which was to be given to Dogges. And if a man had brought a torn rent beast for sacrifice, God by no means would have accepted it. Mal. 1. 13. Ye brought that which was torn, should I accept this at your hands? God then will accept no torn Sacrifices. Distracted communicating, it is torn flesh. A man that receives the Sacrament with his head and his heart full of worldly thoughts, doth as highly offend, as a Jew should have done, that had*

had eaten of a *torn* beast, which should have been cast to the *Dogges*. He offends as highly as he that should have sacrificed *torn flesh* (*Dogges meat*) to God. When thou comest to the Sacrament, and hast not first separated thy self from these worldly thoughts, and so likewise much more from all vain, idle, lustfull thoughts, and hast not first discharged thy self beforehand of all disturbing, distracting, distempering thoughts, this is a *torn sacrifice*, and should God accept it at thine hands? God loathes rather such *torn services*. And this is the first thing to be done in this *Sequestration* of our selves, this setting aside, and putting away all, even our honest and lawfull thoughts of our callings, and therefore much more all other sinfull and foolish thoughts. *Abstraction* of the minde from whatsoever may cause *Distraction*.

2. The second thing to be done in this sequestring and setting our selves apart, is to summon and call in, and to collect together all the powers and fa-



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Sicut enim  
 Domina  
 volens ali-  
 quid ungue-  
 rum con-  
 ficere pre-  
 tiosum sus-  
 citat, famu-  
 las suas, at-  
 que ad se-  
 metipsam  
 congregat,  
 imperat  
 aliis tenere  
 libram, a-  
 liis terere  
 injungit, a-  
 liam jubet  
 miscere,  
 &c. Ita &  
 anima quæ  
 pretiosissi-  
 mum istud  
 unguentum  
 componere  
 ac servare  
 desiderat,  
 omnes cor-  
 poris sui sensus ad seipsam congregat, seque-  
 ntemque ipsum, ac  
 negligentiam deturbans, totam sollicitudinem vigilare & in hoc tan-  
 tum quod proposuit cogat intendere. Chrysost. de compunct. cord.  
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culties of the soul, to attend upon the  
 business now in hand. As *David*, when  
 he was to praise God, he calls upon  
 all that is *within him* to set upon the  
 service, *Psal. 103. 1. My soul praise thou*  
*the Lord, and all that is within me blesse*  
*his holy Name.* So when we now go  
 about to prepare ourselves for the Sa-  
 crament, call upon all that is within us,  
 all the powers of our soul to be ready  
 to attend this business; that now all  
 other businesses being hushed & ceased,  
 they bend all their strength to do the  
 present work in hand. So fit we our-  
 selves for receiving, as *David* fits him-  
 self for singing and giving praise, *Psal.*  
*57. 7, 8. My heart is fixed, O God, my*  
*heart is fixed, I will sing and give praise.*  
*Awake up my glory, awake Psalter and*  
*Harp, I myself will awake early.* When  
 he would sing and give praise to God,  
 first he hath his heart fixed, or firmly  
 prepared; he doubles it, *My heart is*  
*fixed, O God, my heart is fixed.* The first

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may imply the first duty, a setting apart of all other thoughts. An heart taken up with worldly thoughts, when a man goes about Gods service, is not a *fixed heart*, but a wandering, stragling heart, a kinde of planetary spirit. As there be *fixed* Starres and Planets, *wandering* Starres, so there be wandering spirits, and fixed hearts in Gods service. Now  *Davids* heart was a fixed heart, an heart firmly prepared, not taken up, nor wandring after any by-businesse, when he prepared himself to that service. The second may imply this second duty; my heart is fixed and bent with all its power to do the duty, and therefore he awakens his glory, his tongue, his Psaltery, his Harp, Himself, to the work. So should a mans heart be doubly fixed, when he fits himself for receiving the Sacrament: fixed, as not drawn away, and drawn about other businesse; and *fixed*, as bent wholly, with all the powers of it, to do the work of preparation. So fixed upon the businesse, as he should summon and awaken all the powers of the soul



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to attend it. Awake my understanding, and mine affections, awake my affections, and all that is within me, awake and stirre up your selves to attend this great work in hand.

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## Of Examination.

**T**He heart thus withdrawn from all avocations, and bent upon the work of preparation, let a man in the next place come to the second duty of *Examination*, to that duty which the Apostle prescribes, *1 Cor. 11. 28. Let a man examine himself, and so let him eat of this Bread, and drink of this Cup.* Unto orderly Receiving is required a precedent examination of a mans self. A duty, though to be done at other times, yet never more seasonable, than before our coming to the Sacrament; and yet a duty to which above all others we are naturally extremely backward. Might some slight formalities serve the turn, we could be contented withall, but if men be pinched and pressed to a solemn examination of, and a strict enquiry into themselves, they are ready to snuffe at it, and to say of this duty, as they speak in that case, *Mal. 1. 13. Behold what a wearinesse is it?* It is a duty so



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wearisome and toilsome, that they have neither list to, nor leisure for it. That therefore men may be the more cheerful and willing to it, consider these two things:

1. This is an undoubted and a sure truth, that a mans comfort depends as well upon *his knowledge* of his fitnessse, as upon *his fitnessse* it self. It is not enough to be fit and worthy, but a man must know it. So long as the conscience questions a mans fitnessse, and is in doubt whether a man be fit or no, though he be fit and well prepared, yet the doubts of the conscience, and the fears it is in, will not onely allay, but quite fore-stall all the comforts that would arise from his fitnessse. To a mans comfortable receiving, it is as needfull to *knew* his fitnessse, as to have it. There is no grace or good thing that a Christian hath, but it may be known to him that he hath it. What is a rich man better than a poor man, if he be not privy to his wealth, if he have treasure and know it not? Wherein are his wants, fears, cares, distractions, and disquiet-

quiets of spirit lesse than a poor mans? It was *Laodicea's* ill condition, *Apoc. 3. 17.* *Thou sayst I am rich, and knowest not that thou art poor.* And it is many a mans condition, He saith, *I am poor,* and knows not that *he is rich.* This is the safer condition indeed of the two, but yet for the present, it is but a drooping and uncheerfull estate. Therefore as our *safety* lies in *having* Christ and his graces, so our comfort lies in *knowing* that we have them. And know our wealth we may. A Christian not onely knows God, but he knows that he knows him, *1 Iohn 2. 3.* *And hereby we know that we know him.* A Christian not only is in God, but he may know that he is in God, *1 Ioh. 2. 5.* *Hereby know we that we are in him.* And *1 Ioh. 4. 13.* *Hereby know we that we dwell in him.* A Christian may know that he believes, *1 Ioh. 5. 10.* *He that believes on the Sonne of God, hath the witnesse in himself.* A Christian may know that God loves him, *1 Ioh. 4. 16.* *And we have known and believed the love that God hath to us.* A Christian may know that



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that he loves Gods children, 1 *Iohn* 5. 1. *By this we know that we love the children of God.* A Christian may know that he is of the truth, 1 *Ioh.* 4. 19. *And hereby we know that we are of the truth.* A Christian may know that God abides in him, 1 *Iohn* 3. 24. *And hereby we know that he abides in us.* A Christian may know that he hath eternall life, 1 *Ioh.* 5. 13. *That ye may know that ye have eternall life.* But now how comes a Christian to know all these things? The way by which a mans gets the knowledge of all these things, is the examination of himself. A man first tries and examines himself in all these, and by examination comes to the knowledge of them, and from the knowledge of them arises his comfort in them. So it is in the case of fitnesse for the Sacrament. It is abundance of comfort the heart hath in the knowledge of its own fitnesse; and this knowledge arises from the examination of a mans self. A man that examines not himself, for ought he knows, may come an unworthy guest, he knows not whe-

whether he be worthy or no ; but this he knows , that he that is unworthy is unwelcome, and so cannot come but with a tremulous and an hesitant heart, fearing lest instead of a blessing he may meet with a breach. It is impossible in such a case that a man should receive comfortably. I dare not say of eating the Sacrament, as *S. Paul* speaks in the case of eating some meats, *Rom.*

*14. 23.* And he that doubts, is damned if he eat : a man may come with doubts and fears to the Sacrament, and come acceptably : but this I may say, That he that doubts of the lawfulness of his coming, he exceedingly hinders his own comfort if he eat doubtingly, doubting whether he be fit to eat, doubting whether he may come, yea, or no ; eating with such doubtings, must needs be prejudicial to a mans comfortable eating. Now the way to prevent such doubtings, is, to live by that Rule the Apostle gives in that case of eating, *Rom. 14. 5.* Let every man be fully persuaded in his own minde. Be carefull before hand to take such a course, as many  
affoil



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assoil and cleer up such doubts : take such a course as may assure and perswade your hearts that you are fit in an acceptable measure to come to the Sacrament. But what course may be taken to this purpose? *Let a man examine himself.* The way to put all out of doubt, and to prevent such troublesome doubtings when we are come, is *self-examination*. For when a man hath seriously examined himself, he shall thereby be enabled to give a true judgment of his own fitnessse; and an examined heart, that upon examination hath found it self fit, is able to charm all troublesome doubts, and can say to them, be still, and trouble me not, for I have thorowly examined my self, and upon serious and sincere examination, I know that I am a fit & a worthy Communicant. Doubts, they trouble the heart, examination prevents doubts and settles the heart, and puts things out of doubt. When Christ after his Resurrection appeared to his Disciples, they were terrified and affrighted, *Luk. 24. 37.* but see how *Christ* answers them

verse

Verse 38. *Why are yee troubled, and why do doubts διαλογισμοὶ, arise in your hearts?*

They should with all gladnesse have received and embraced Christ, but contrarily, they were troubled. And whence came the trouble of their spirits? *Why do doubts arise in your hearts?*

Mark then, that doubts trouble the heart, and unfit it for the receiving of Christ. They doubted whether he were Christ or not, and were so troubled with these doubts, that as yet they received him not. But afterwards their doubts are turned into joy, Verse 41. They rejoyce at the sight and presence of Christ: But how came these doubts to be removed, and to be changed into joy? Christ puts them to the examination and tryall of himself, Ver.

39. to put them out of doubt, *Behold my hands, and my feet, that it is I my self; and when he had thus spoken, he shewed them his hands and his feet. As if he had said, I see you are much troubled with doubtings, whether I be Christ, or not; examine and try me, view me, feel me, handle me, and you shall finde*  
by



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by examination, that I am not as you think, a spirit. And so in *probability* they examining him with their eyes, and with their hands, found him to be no spirit, found him to be Christ, and had their doubts removed, and joyfully received him for Christ indeed. Thus, as this examination removed and cleared their doubts that troubled them, so examination of ourselves would prevent the doubtings that are ready to trouble us in receiving the Sacrament. If we would behold and see, if we would look into our hearts, and feel and humble our own hearts, yea, search and dive into them by examination, how should we prevent our troublesome doubtings, and how should we meet with joy and comfort in stead of doubtings? We come to Christ in the Sacrament in one sense, in regard of that awfull respect we should have unto his blessed Majesty, we should come to Christ as that woman did, *Mark 5. 33. The woman fearing and trembling, came and fell down before him* : but in another sense,

name.

namely, when it rises from an ignorance of our own estate, whether we be fit to come to his Ordinance, or not, and from the doubtings of *conscience*, that we are not prepared as we should be: thus to come with fear and trembling is not good: examination would prevent fear. By examination we should finde out the truth of our condition, we should finde out whether we be fit or not. And upon examination finding our selves fit, we should come with an holy boldnes and confidence of spirit, to Christ in his Ordinances. As therefore we desire to have our hearts discharged of troubles and doubts, when we are drawing neer to the Lords Table; as we would not have conscience pester us with disquieting scruples, and unreasonable disputes and reasonings whether we may come or no, so before-hand bestow some time and pains in a private scrutiny and search of our selves: examination will prevent all these, and we shall be able to hush and still them all, if we can say, I have examined mine heart, I have sincerely  
try-



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tryed my self, and I finde upon good examination, that I have good leave to come to the *Lords Ordinance*.

2. Secondly, It is better a great deal to examine our selves before we come, then to be *examined by God*. God will examine such to the purpose, that will not be at the pains and trouble to examine themselves. It was a sharp kind of examination by which *S. Paul* should have been examined, *Act. 22. 24*. The chief Captain commanded *that he should be examined by scourging*. Certainly, when men neglect self-examination, God will himself examine them, but it will be an *examination with scourging*. Every interrogatory and question that God puts to us, shall be as a smarting lash with a scourge, yea as a stinging lash with a Scorpion. The man that came to the Feast without his wedding garment, never *examined himself* before he came, whether he had a nuptiall garment to go in or not; God therefore *examines* him, but it is with a scourging question that made his heart smart, *Friend, how camest thou in hither*

bitker, not having a Wedding-garment? It was a scourging question, that drew blood at his conscience. When a man comes to the Sacrament, and hath not examined himself, and God comes to him, and sayes, as to *Eliab*, 1 King. 12. 13. *What dost thou here, Eliab?* So what dost thou here at my Table? How will such a question pinch the conscience, what a girding lash wil it be to a mans heart? Those are lashing interrogatories, *Isai.* 1. 12. *Who required these things at your hands, to tread in my Courts?* *Isai.* 58. 5. *Is it such a feast that I have chosen?* *Psal.* 50. 10. *What hast thou to do, that thou shouldest take my Covenant in thy mouth?* *Ier.* 7. 9, 10. *Will ye steal, murder, and commit adultery, &c. and come and stand before me in this House?* These be scourging examinations, that fetch blood at every stroke: with such kinde of questions, and such kinde of interrogatories, will God examine men that come unself-examined to the Sacrament. Now when God shall come to such examinations, who may abide the day of his coming? and who shall stand  

S when



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when he appears ? as Malachi speaks in another case, *Mal. 3. 2.* How terrible a thing will it be to be thus examined ? were it not good for every one to take a course to prevent so sharp an examination ? There is a way to do it, and that is, before we come to the Sacrament, let a man examine himself ; for as the Apostle sayes, *1 Cor. 11. 31.* *If we would judge our selves, we should not be judged, namely, of the Lord : so if we would examine our selves, we should not be examined of the Lord.* But if we examine not our selves, then shall we be both *examined* and *judged* of the Lord. When a man hath examined himself, he needs not fear Gods examination ; nay, a man may then be willing to come under Gods examination. David puts himself upon Gods examination, *Psal. 139. 23, 24.* *Search me, O God, and know mine heart, try me, and know my thoughts, and see if there be any wicked way in me.* Certainly, David never durst have been so bold, as to have put himself upon Gods examination, if he had not first examined himself.

self. But having first examined himself, and thereupon knowing his own conscience thorowly well, now he dares be tryed by God himself. Oh with what sweet confidence might we put our selves upon Gods own tryall when we come to the Sacrament, if we our selves had had our selves upon tryall first ! But how dreadfull will Gods examination be to such, who neither use, nor list, nor care, before they come to the Sacrament, to examine themselves !



## CHAP. XI.

*Of the Examination of Faith.*

**T**Hat this duty of examination must be done, we have seen. Let us now consider what it is on which we must examine our selves. And the things upon which we must examine our selves, are these three :

1. *The truth of our graces.*
2. *The growth of them.*
3. *Our wants.*

The *graces* that must be tried and examined, must be specially those before named, required to be habitually in a Communicant, *Faith, Repentance, Love, and Obedience.* The *truth, growth, and wants* of them all must be examined. A man should examine grace, as he doth gold. Gold may be counterfeit, may shew fair, and yet be base metall ; in such a case a man examines it by the *Touchstone*, and bringeth it to the *Test* :  
gold

gold may be true and good, but may fail in the *weight*; it may be good gold, but too light: in such a case a man brings it to the scales, and to the *weight*, and so either weight or want is discovered. So must grace be examined, There is a great deal of counterfeit grace in the world. All is not gold that glisters; and all is not grace that makes a shew. There is a great deal of copper-grace, copper-faith, repentance, &c. in the world. What did *Moses* for a time, but the Egyptian Sorcerers did the same? *Moses* turns the *waters into blood*, so do they, *Ex. 7. 22.* *Moses* brings *Frogs upon the Land*, so do they, *Ex. 8. 6, 7.* And their blood and frogs seemed as true blood and frogs, as those brought by *Moses*. Those things they did, seemed as great miracles as what *Moses* did, yet *Moses* wrought realities, all theirs were but jugglings and sorceries. There is nothing that a true Christian can have, or do, but an hypocrite may have and do, for the outward semblance as much as he. Therefore since a mans graces may be counterfeit, they must be



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brought to the *touch-stone*, and be examined there for their truth. Again, there is much true grace, that is grace indeed, faith and repentance indeed, which yet have not that growth that their time and means they have been under, requires, and so want of their *weight*. How often doth Christ rebuke his Disciples with this, *O ye of little faith*. Therefore in such a case, a man must bring his graces to be examined by the ballance of the Sanctuary, which may make known to every man, what is the *weight*, and what is the *want* of his graces.

1. First then, try and examine the truth of grace, whether these graces be truly in us, or no.

The first grace to be tryed, is the *grace of Faith*. That which the Apostle puts Christians upon at all times is specially of use before the Sacrament, 2 Cor. 13.5. *Examine your selves whether you be in the Faith, prove your own selves*. The Corinthians were very busie about examining Saint Paul and his Ministry, verse 3. *Since ye seek a proof of*  
*Christ*

*Christ speaking in me*, and so we are very ready to be busie in the examination of other men, and their faith; but sayes Saint Paul, *Examine your selves*: so is it good for us at all times, but specially before the Sacrament, to examine our own faith. As Philip, before he administered the Sacrament of Baptism to the *Eunuch*, *Acts* 8. 37. did examine him of his faith: so should every man before the receiving of the Sacrament of the Supper, examine himself of his faith. These reasons that pinch us to examination of our faith at all times, have strength in them to do it specially at this time: as,

First, without this triall and examination, a man may be cheated, gulled, and cozened in the point of faith. It is good therefore to try before we trust, *Iob* 34. 3. *The ear tryes words, as the mouth tastes meat.* To the eye many meats seem pleasant and dainty, but the *mouth* tasting them, knows justly what they be. So the ear hears words. We should get a good spirituall ear, that we may be able judiciously to discern



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cern the fair and flattering words of Satan, and our own hearts. These will give a man as good words as may be. Do not, say they, disquiet thine heart with needlesse fears, cheer up thine heart, man, thou needest not question the truth of thy faith. These are good words. But now, as the *mouth tastes meat*, and by tasting takes a tryall of it, so must we labour to have such an *ear* as may *try these words*, whether they be true or not. A good Musician had need to have a good ear, and a good Christian had need of a good ear too, by which he may be able to judge of the false and flattering musick the devill and his own heart make him. *Try the Spirits*, 1 *Iohn* 4. 1. As forraign spirits without, so it is good to try the secret spirits within us. For there be two spirits, the Spirit of God, and the spirit of Satan; and Satans spirit doth often counterfeite the voyce of Gods Spirit, and tels us that we have faith, excellent measures of faith, when there is no such matter; therefore try the spirits. That was a vile thing in the people, *Acts* 12. after

after *Herods* Oration; to cry out, *The voyce of God*. It is much more vile in us, when Satan and our own heart shall flatter us with false conceits of faith, to cry out, *The voyce of God*, and the *voyce of the Spirit*. Try therefore before you trust.

2. Secondly, it is a very hopefull and comfortable evidence of the truth of faith, when it is willing to be tried, and desirous to be examined. It is a suspicion that that mans gold is not good, that is unwilling to have it toucht; that a mans case is naught, when he is unwilling to have it tried; that a man is no Schollar, that shuns examination. It is a signe that a mans gold is good, that is willing and desirous to have it brought to the touch. A good cause desires a fair tryall. A good Schollar that hath it in him, is willing to undergo examination, which a dunce and a non-proficient hath no liking to. A faith that is a true faith, will be willing to undergo any tryall and examination.

3. Thirdly, the tryall and examination of faith, is the strengthening and en-



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encreasing of it. Faith examined and tryed, proves a faith encreased and strengthened. Some things sometimes prove the worse, and suffer losse by triall; But the more faith is tried, the more faith is encreased. Gold is not the worse, but the better, the purer for tryall. As the *fiery tryall* of faith betters it, and makes it the *more precious*, and *makes it to be found unto praise*, and *honour*, and *glory*, at the appearing of Iesus Christ, 1 Pet. 1. 7. So doth self-tryall make it *more precious*, and *more glorious*. Examination and tryall of a good Scholler hurts him not, either in his learning or his credit; nay, it advances him much in both: his very examination rubs up his learning; it brings much to minde that would have been forgotten, yea, it puts much learning into a Scholler: and besides, it conduces much to his praise and honour, it sends him away with the credit of an approved learned man. It is so in the examination of faith. In trying faith there is an exercise of faith, and by exercise it is but encreased & manifested.

4. Fourth-

4. Fourthly, who knows but his faith may come to a *fiery tryall*, 1 Pet. 1. 7. and 4. 12. *Bilney first tryed his finger by himself in the Candle, before he tryed his whole body in the fire at the stake. How shall our faith abide the fiery tryall by others, if it have never been put to this tryall by our selves? When fiery tryalls come, how many mens faith which was thought more precious than gold, proves more vile than drosse? And what is the reason? Therefore fails their faith in fiery tryalls, because it was never put to nor would abide self-tryall, Ier. 12. 5. If thou hast runne with the Foot-men, and they have wearied thee, then how canst thou match thy self with Horses? How shall that faith try a match with Horse-men, that never tryed a match with Foot-men? How shall he abide a fiery tryall, that hath ever shunned and been shy of a closet-tryall? How wilt thou abide to be tryed at a Barre, at a Stake, that art loth to be tryed in thy Chamber, in thy Closet? Examine your selves upon your Beds, Psal. 4. He will never abide to be*  
*exami-*



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*examined at a barre*, that will not abide to *examine* himself upon his *bed*. Yea, self-tryall is it that prepares, and fits, and trains up a man to do service in the fiery tryall. *David* could not go in *Sauls* Armour, because he *was not accustomed to it*, he is likely to undergo a fiery tryall of his faith, that hath accustomed himself to the duty of self-tryall. *Abraham* was likely to do good on it, when he carries not forth a company of raw fellows from the Plough, but Arms his trained servants, *Gen. 14. 14.* They will never be fit for *fighting*, that have not been used to *training*, self-tryall is *training*, the fiery tryall is *fighting*. They are like and fit to *fight*, that have been trained up to it.

5. Fifthly, is our faith so low prized by us, and of so little esteem with us, that we care not, of all other things we have, how it proves? Men will not have Oxen, but will put *them to tryall*, *Luk. 14. 19.* *I have bought five Yoke of Oxen, and am going to prove them.* Men will try whether their Oxen be good and usefull; and care we not what  
our

our faith proves usefull or uselesse? what a monstrous wretchednesse of spirit is this? Therefore as at all other times, so especially be carefull to examine your faith, when to come to the Sacrament. How often have men tried it, that their coming to the Sacrament hath been fruitlesse? their own hearts seriously dealt withall, will witness to them, that their receiving hath been to little, or no purpose. And what hath been the cause of it, but because there was no examination of faith? How can they receive any benefit by the Sacrament, that go at an adventure, not knowing whether they bring that with them, that must make the Sacrament effectuell to them?

*Quest.* How then may a man so try and examine his faith, as that he may know the *truth* thereof, that it is *true* faith?

*Answ.* The Apostles phrase of *faith unfained* twice used by him to *Timothy*, 1 *Tim.* 1. 5. and 2 *Tim.* 1. 5. Faith without



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*Out hypocrisie*, as the word is, implies that there is a faith faigned, an hypocriticall faith. Therefore it is not a needlesse question to make enquiry, how truth of faith may be discerned. Our times are happy in the abundance of helps they have in this kinde; and this point being so largely and fully handled in many learned Treatises that are extant, and in every mans hand; I will give but a touch upon it, and so passe on. True faith then may be known by the *effects* and *fruits* of it. *Every tree is known by the fruits.* When the Spies returned from searching the Land of *Canaan*, they brought with them a *cluster of Grapes, and Pomgranates, and Figges*, Numb. 13. 23. And they report and evidence it to be a good Land, by these fruits, Verse 27. *It flows with milk and honey, and this is the fruit of it*, holding forth, and shewing those fruits they brought thence. By the fruits of it, it appeared that it was a good Land. And so the way to search and finde out the goodnesse of our faith, is to bring forth of the Figs, Pomgranates, and clusters; that

that by shewing them to our consciences, we may be able to say, Surely our faith is a good, and a true faith, and these *be the fruits of it*. Now the fruits and effects by which faith may be examined, are three :

1. *Such as respect God and Christ.*
2. *Such as respect our selves.*
3. *Such as respect our brethren.*

1. First, the effects of faith, as it respects God, are these :

1. First, *Obedience to God and his Word, and fruitfulness in all good works.* True faith is no drone, no loyterer, but it is an active and a working grace, *Gal. 5.6. Faith which works, 1 Thes. 1. 3. Your work of faith, 2 Thes. 1.11. The work of faith with power.* A work-man may be tried by his work. What is the work of faith? It works with power. It makes a man with power to yeeld God obedience, and to endeavour the doing of Gods will, to the which no man hath any power at all. Hence called the *obedience of faith, Heb. 11. 8. Rom. 16. 26.*  
Because



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Because faith works obedience, and no man can give God the obedience of his heart, that hath not faith in his heart. On the contrary, *unbelieving* and *disobedient* persons are joyned together, *Tit. 115, 16*. They who are called *unbelieving*, Verse 15. are called *disobedient*, Vers. 6. It is an hard duty to forgive an offending brother upon his repentance, a difficult point of obedience. But yet it must be done, *Luke 17. 4*. If thy brother turn again unto thee, saying, I repent, thou shalt forgive him. But how shall we be able to do it? See Verse 5. And the Apostles said unto the Lord, *Encrease our faith*. Faith then where it is, enables to duties of obedience, and facilitates hard words. The children of Abraham do the works of Abraham, *Ioh. 8*. and Abrahams works were works of obedience. We must be *Abrahams children*, before we can do the works of Abraham. And *Gal. 3. 7*. They which are of faith, are the children of Abraham. They that have the faith of Abraham, do his works. Now then hereby let a man examine his faith. Put that  
questi-

question to thy conscience which Saint James puts, *Iam. 2. Shew me thy faith by thy works. Shew the coats and garments which this Dorcas hath made. And so many works of obedience as thou canst shew, so many witnesses shalt thou produce of the truth of thy faith. But if thy faith be idle, slothfull to do service, a faith that works not, suspect the truth of it; and know, that such a faith will not serve to admit thee to the eating of the Sacrament. For the Apostles injunction in that case, 2 Thes. 3. 10. That if any would not work, neither should he eat*, holds as true in this case of an idle faith, as in that case of an idle man.

2. Secondly, true faith believes God and depends upon him in all things, and at all times. It believes him not onely in some things, but in all; not onely at some times, but at all. It believes Gods promises for spirituall things, *Gal. 3. 22. for temporall things, Psal. 37. 3. It believes Gods Commandements to be his Commandements to be just, holy, and good, Psal. 119. 66. I have believed thy Commandements. It believes*

T                      Gods



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Gods threatnings, *Ion. 3. 4, 5.* Yet forty dayes, &c. So the people of *Niniveh* believed God. It believes God not onely in time of peace, but in times of distresse, affliction, and tentation, *Psal. 73. 1.* Yea God is good to *Israel.* Yea, even then when all things go against it, *Iob 13. 15.* Though he slay me, yet will I trust in him, *Psalme 46. 2.* *Hab. 3. 17, 18.* Faith it believes all things, *Luk. 24. 25.* O slow of heart to believe all that the Prophets have spoken! Faith believes God in all. Examine thy faith by this: put these interrogatories to thy conscience. Believest thou God in his promises for this life, as well as for a better? For thy daily bread, as well as for thy salvation? Believest thou all Gods Commandments, without questioning any whether it be his or no? Believest thou his threatnings as well as his promises? Dost thou hang upon him and his promise, and live upon that in all thy pinches, straights, and exigents? As thou canst answer these, so mayst thou answer for thy faith. But this will convince many, not to be faithfull, but faithlesse. Oh, they do be-

lieve Gods promises with all their hearts : but what promises? for life and salvation. But how believe they Gods promises for the things of this life? Let that be judged by their covetousnesse, wordlinesse, their carking, immoderate cares, *He that believes, makes not haste, Isa. 28.* Therefore he that makes haste, doth not believe. Such haste to be rich, such haste after the world, such carking, caring, such pining & whining, what doth it but proclaim their grosse distrust in Gods providence and promises? Thou that believest not God for thy body, believest him lesse for thy soul. Thou that believest not God for a Crust, believest him lesse for a Crown. Try men in Gods Commandments, pinch and presse them with the very letter of the Law. Tush, they will never believe that God requires such strictnesse. Try them with threatenings, and thunder them ever so against them, yet they have not so much faith as the devills, *who believe and tremble.* Let means be wanting, or means be against them, and they are of *Thomas*



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his profession, *Except I see and feel, &c.* Whilest all is with men as they would have it, they are full of faith; but let God pinch them, and bring them into a strait, and where is their faith then?

3. Thirdly, *A sweet and holy boldnesse of accesse unto the Throne of Grace, with confidence in Gods goodnesse, and his gracious acceptation of us.* Why are ye afraid, *O ye of little faith?* It was spoken in another case; But yet the more faith, the lesse fear in any case. A guilty conscience, if awake, hath no great list to come before Gods face; but when once by true faith in Christs Blood, guilt is taken off, and by faith a man is made friends with God, *Iam. 2. 23.* then shall a man have the boldnesse of a friend to come to the *Lord* in prayer. Many that have not a drachm of faith are bold enough, for who so bold as blinde Bayard, as ignorant and silly ones are? But yet there is a great difference between the boldnesse of a friend, and the boldnesse of a stranger. For strangers may be bold with a kinde of lawcinesse and intrusion, but they are not

not so welcome as bold ; neither hath a stranger that ground for, nor that contentment in his boldnesse that a friend may have ; his heart will secretly check him, though he face it out for the present, and be ready to tell him, that he goes further than civility and good manners can warrant him. But a friends boldnesse is out of that sweetnesse of interest, and acquaintance, and intimate communion each with other. So that boldnesse which faith breeds, is from that knowledge of God, that peace, communion, and acquaintance it hath with God in Christ. This is that boldnesse spoken of, *Ephes. 3. 12. In whom we have boldnesse and accesse with confidence through the faith of him. Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace.* But how shall we do to come boldly ? See *Heb. 10. 22. Let us draw neer with a true heart, in a full assurance of faith.* A man may therefore try his faith, by the carriage of his heart in prayer. If with a friend-like boldnesse, and with a confidence of his gracious acceptance we can come



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unto God, and with such a boldnesse can pour out our hearts unto him, it is comfortable evidence of the truth of faith. The contrary shews how far most men are from faith. Deal truly with thy self; speakest thou not to God in prayer, as to a stranger, as to one with whom thou hast no entire familiarity or acquaintance? Certainly true faith is better acquainted with God than so.

4. Fourthly, a *desire of Christs appearance, and his second coming to judgement.* We walk here by *faith*, and not by *sight*. But where faith is, it longs to be turned into sight, and to have the immediate fruition of the Lord Jesus. Therefore the voyce of faith is that, *Cant. 18. 14. Make haste my beloved, and be like unto the Roe.* And that, *Apoc. 22. Come Lord Iesus, come quickly; not only come, but quickly; that is, make haste with that speed that the Roe runnes withall.* Hence believers are said, not onely to look for the blessed hope and appearing of our Saviour Christ, but also to *hasten the appearing of him*, 2 Pet. 3. 12.

Looking

*Looking for, and hasting unto the coming of the day of God.* For though in another case it is true which the Prophet speaks *Isai. 28.* *He that believes makes not haste,* yet in this case, he that *believes most,* makes *most haste,* and cannot but make haste, and therefore makes haste, because he believes. And no wonder that faith in her desires hastens the appearance of Christ, when as it is the believing souls solemn Marriage-day. What espoused Bride longs not for the Marriage day, when she shall enjoy her Bride-groom? Faith unites Christ & the believer, and contracts them together. Now when once the contract is past, there follows longing for the Marriage-day. And this longing after the Marriage-day, is a signe of a contract made by faith. Doth thy soul then long for those blessed nuptials with the Lord Christ, when thy soul shall have the fill of his love? Doth the Spirit in thee cry, Come, Lord Jesus, make haste my beloved? Oh happy signes of true faith! But now enter into thy soul, O thou covetous worldling, and thou



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voluptuous Epicure, &c. Deal seriously and honestly, and tell the plain truth. Is there any one thing in the world thou thinkest lesse upon, wishest lesse, or darest more, than the coming of Christ? When Saint Paul disputed of *Righteousnesse*, and the judgement to come, before Felix, he trembled. How many boast of righteousness, even of the Righteousnesse of faith, but how troublesome are the thoughts of the judgement, and Christ, to come unto them? How heartily could they wish, O that that day might never come! Let such as cannot rejoyce in the thoughts of that day in some measure, and desire it as the day of their refreshing, question, if not the truth, yet the strength of their faith.

2. Secondly, *The effects of faith in regard of our selves*; And they are these:

1. First, the operation and effectually working of the Word upon our hearts: faith is that which makes all Gods Ordinances effectually, and so the Word, 1 Thess. 2. 13. *The Word of God which effectually*

*Effectually works in you that believe.* Indeed, the Word works in those that believe not; works their hearts to rage and rebellion, works to their hardening and damnation. But it works no good thing, when faith is not to let it on work, *Heb. 4. 2. The Word which they heard, profitted them not, because it was not mixed with faith.* The Gospell is the power of God to every one that believes, *Rom. 1. 16.* Faith is as the vitall and naturall heat of the soul. If the body be dead, and without naturall heat, give a man the most stirring and working Physick that is, and yet it works not, because there wants a principle of life and heat, to set it on work. Just so is it here. The word dispensed in the most powerfull manner that can be, works not upon an unbelieving heart, because the heart is dead without faith: but if any faith in the heart, it makes the Word work effectually. Try thy self by this: works the Word upon thy soul? works it thee to a conformity to it self, so as thou art cast into the mouth of it? Such efficacy of the Word argues a presence of



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of faith in thine heart. But how many discover this to be void of faith? How many have lived all their dayes and are even grown gray under the Gospel, and yet what grace or goodnesse have all the Sermons that ever they have heard wrought in them, more than in such as scarce in all their dayes ever heard Sermon? Nay, what is wrought in many, but scorn, rebellion, resolution of disobedience, wrath, swelling, and hellish boyling of the heart, both against Minister and Doctrine? Are these the works of faith? or is it not rather a sign that he works in their hearts that *effectually workes in the children of disobedience*? This is a fearfull signe that a man is in the state of unbelief.

• 2. Secondly, *Sanctification, and holinessse of heart and life, Acts 15. 9.* Their hearts were purified by faith. Pharisaisme may wash thy hands, but faith washes hand and heart. Pharisaisme washes clean the out-side of the Cup and Platter, but faith makes clean the inward part also; yea, there faith begins the work Faith is not only an *holy*, but an *hallowing*

*hallowing grace, Acts 26. 18. Amongst them which are sanctified by faith. We finde a Woman in the Gospel that had been troubled twelve yeers with a bloody issue, who was healed: but how came she to be healed? She touches the garment of Christ, touches but the Hem, and yet straightway the Fountain of her blood was dried up, Mar. 5. 29. It is true that it was Christ that healed her; It was vertue that went out of Christ that healed her, vers. 30. and yet vers. 34. Thy faith hath made thee whole. Faith then fetches healing vertue from Christ, and heals diseases. The faith that is true faith, fetches healing vertue from Christ. Every mans heart naturally hath such a spirituall disease, as she had a bodily. That disease which the woman had, did typifie under the Law, the naturall filthinesse of our hearts, Pro. 4. 24. Observe the heart, from thence are the issues of life. Every action issues from the heart, the Fountain of all our actions. This Fountain is a Fountain of blood: and all the issues from this Fountain, in our thoughts, words, actions, all*



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all these *issues* are *bloody issues*, and very filthy and loathsome before God, Mat. 15. 18, 19, 20. Hence *hands defiled with blood*, Isai. 59. 3. *Bloody filth*, Isa. 4. 4. *Their way was before me, as the uncleanness of a removed woman*, Ezek. 36. 17. and Hos. 4. 2. *Blood toucheth blood*. Many bloody issues out of the heart, one issue meets with another, and so *blood touches blood*. Now when faith is once wrought in the heart, it works strange cures both in heart and life. There were wont to be *filthy issues* out of the heart, in vile loathsome, noy some thoughts of uncleanness, wantonness, covetousness, worldliness. There was wont to be a *filthy issue* at the *mouth*, a deal of vain filthy rotten communication, bloody oaths and curses. There was wont to be *issues* in all the severall *actions* and passages of the life. But now when faith comes into the heart, that presently carries a man unto Christ, *touches him*, *fetches healing vertue* from him; that dries up this Fountain of blood in some good measure, and so heals all those loathsome

some bloody Issues. It is true, that where faith is, there may be still some ouzings of this Fountain, but yet the flux of it is nothing so abundant, and so continuall as formerly. A mans heart naturally is like the Sea, *Psal. 104. 25, 26.* *This great and wide Sea, wherein are things creeping innumerable, both small and great beasts : There go the Ships, there is that Leviathan whom thou hast made to play therein.* In the Sea, there be vast Whales, huge Leviathans that sport themselves, and play in the deeps thereof; but besides those huge Whales, what a world of creeping and crawling small creatures are there to be found therein? Such is the heart of a naturall man; there be therein, not onely some *Leviathans*, some speciall unclean and foul lusts, some speciall Sea monsters, but there are also *creeping things innumerable*, a world of crawling bugges and baggage vermin. That look as it is said of Gods Angels, *Dan. 7. 10.* *Thousand thousands ministred unto him, and tenne thousand times tenne thousand stood before him:* So may it be said of the lusts



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lusts and corruptions of an unbelieving heart, that thousand thousands minister unto Satan, and ten thousand times ten thousand corruptions are crawling and creeping there. But faith once come into the heart, not onely those *Leviathans*, but those *creeping things* are strangely ferretted out of the heart. That as *Gen. 1. 26.* God spake of man in his Creation, *Let us make man in our Image, after our likenesse, and let them have dominion over the fish of the Sea, &c. and over every creeping thing, &c.* So in the new Creation, when God stamps his Image upon a man, and gives him faith, *he gives it dominion over every creeping thing*; so that in a gracious measure it frees the heart from these creeping, crawling corruptions and lusts, that so abundantly swarmed in the heart. It is true, that after faith, some Serpent may creep into the Paradise of a believing heart; but yet, first there is not a quarter of those creeping things that were there before in multitudes innumerable, and those that be there are not there without loathsomenesse

ness and vexation. A cleanly person may get some vermin creeping about him, but yet they swarm not, as in Rogues, neither are they about him without vexation, indignation, and loathing of them, contrary to what they are in a nasty beggerly Rogue, that takes no offense at them at all. Now then try thy faith by the holiness it hath wrought, by the holiness, and purification of thine heart. If these old *bloody issues* be stanch'd, if this puddle, myry fountain dried up; that now on the contrary thou canst say with *David*, *Psal. 104. 34. My meditation of him shall be sweet*: if the thoughts of thine heart be sweet and savoury, if thou find thy heart in a gracious measure freed from these creeping things, thou hast cause to rejoyce in thy faith. But contrarily, here is that which convinces men still to be in their unbelief, because they have still their bloody issues. *As a Fountain casteth out her waters, so their hearts cast out their wickedness, Ier. 6. 7.* What foul abominations, and secret loathsome lusts, are harboured and lodged

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lodged within their hearts? What covetous, proud, malicious, loose, and adulterous thoughts, with a continuall flux, issue out of their souls? yea, and that with delight, following, and contentfully pursuing them in their speculations. God speaks of *detestable things* he will save his people from, *Ezek. 37. 23.* But now those mens *detestable things* are their *delectable things*. A signe no faith in their hearts. What litters and legions of creeping things in their hearts, yea, and that without any controll, yea, with much pleasure and contentment? A signe of a faithlesse heart.

3. Thirdly, *A strife and struggling against with a victory and conquest over sinne and Satan, corruptions, and temptations.* Where faith once comes into the heart, there follows that conflict and combat, *Gal. 5. 17. Flesh against spirit, and spirit against flesh.* All was jolly quiet at *Ephesus*, -before *S. Paul* came thither, but when *Saint Paul* was once gotten in, and had some footing there, see what followed, *Acts 9. 23.* And the

same

same time there arose no small stirre about that way; namely, that way of God that Saint Paul taught, or as some copies have it, *Against that way*; and we see in the Story, what hurly burlies Demetrius raised in Ephesus. When the strong man armed, keeps his pallace, his goods are in peace: all pretty quiet and fair, whilest a man is in the state of unbelief; but when a stronger than he shall come upon him, when faith comes, and shall set upon the dispossession of Satan, and corruption, and they perceive that by faiths entrance, their trading, and *Diana*, shall down; then there is to do, then there follows no small stirre. It is with a man then, as with Saint Paul, 2 Cor. 7. 5. *We had no rest, but we were troubled on every side, without were fightings, within were fears.* When once faith comes into the heart, a Christians heart is a *Rebecca's* womb: there is an *Esau* and a *Jacob* strugling and spurning each at other. There is an *Ephraim* against a *Manasseth*, an a *Manasseth* against *Ephraim*.

But yet in this combate and conflict,  
V faith



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faith makes a man victorious, gets the better of tentations, subdues, mortifies, and vanquishes rebellious lusts and corruptions. *Esau and Jacob struggle, but the elder must serve the younger.* Though corruption be the elder, as being born into the world with a man, yet it must be made a servant when faith comes. Faith is another *Rachel*, *Gen. 30. 8.* *With the wrestlings of God have I wrestled, and I have prevailed.* It is between faith and lusts, as it was between the House of *Saul* and *David*, *2 Sam. 3. 1.* Now there was long Warre between the House of *Saul*, and the House of *David*, but *David* waxed stronger and stronger, and the House of *Saul* waxed weaker and weaker. There is a continuall trucelesse war between faith and lusts, corruptions, tentations, but faith waxes stronger and stronger, and corruption and lust waxes weaker and weaker. Faith is the master of the field, though there be enemies up in Arms. Faith is a victorious grace, like him that rode on the white Horse, *Apocalyps 6. 2.* *It goes forth conquering, and to conquer, 1 Iohn 5. 4.* This is the victory that

*that overcomes the world, even our faith.* It overcomes the men of the world, the lusts of the world, and so all other lusts. It conquers the devill himself, *Iames 4. 7. Resist the devill, and he will flye from you.* When the enemy flyes, there is victory. Whence is this victory? from resistance. But whence comes power to resist? that comes from faith, *1 Pet. 5. 1. Whom resist stedfast in the faith.* The Shield of faith hath a rare excellency above other shields, *Ephes. 6. 16. Taking the Shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* It is not onely a fencing, but a quenching Shield: it not only keeps off, but puts out the fire. And so it mortifies and crucifies all our lusts, and subdues and brings them under. As in that case, *Heb. 11. 33, 34. Through faith they subdued Kingdoms, waxed valiant in fight, turned to flight the Armies of Aliens.* So doth faith work the same spirituall effects still. In whose heart once it is, it subdues therein the kingdome of lust, and the dominion of corruption, it unthrones them, it makes a man valiant



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to fight against, & puts to flight his lusts That faith that laies hold on Christ crucified, doth fetch crucifying vertue frō him, whereby it weakens and enfeeble the body of corruption. By this try we our faith. If we finde those wrestlings against, and power and victory over our lusts, conclude thereupon the presence of a lively and powerfull faith: but the want of these, argue a want of faith. There is indeed a strife between the judgement and affections of an unbeliever; between his minde, judging such an action to be against credit, profit, & his sensuality headstrongly, headlonging him upon it satisfaction, but yet not between will and will, affection and affection, minde and minde, no strife in the same faculty, as in a believer. And there may be a victory that an unbelievers minde and his judgment may have over his sensuality, pleading to him his losse of credit, profit, friends, &c. which is but a bare restraining of corruption in some one particular; but this is farre from a victory, subduing and mortifying the power and body of sinne, to bring

bring it into languishing consumption, which is the work of Faith. Sinne may live, yea, and rebell in a believing heart; for it is with lust in a believers heart, as with those beasts, *Dan. 7. 12.* As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. They had their lives for a time prolonged, but their dominion was taken away. So in a believer, his lusts have their lives prolonged for a time, but yet their dominion is taken away; they live, but they live slaves, and they die gradually, both they, and their rebellions.

4. Fourthly, True faith grows and encreases, *2 Pet. 3. 18.* Grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: yea, it grows exceedingly, *2 Thes. 1. 3.* Your faith grows exceedingly: and *Rom. 1. 17.* The Righteousnesse of God is revealed from faith to faith. Grains of Mustard-seed grow to the procerity, and spread of trees, in which the Fowls of Heaven may nestle. Men may try themselves by this. So much growth, so much truth of faith: But



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how would it puzzle the most to finde any such growth? They have believed ever since they can remember, and yet what belive they more now, than at the first? The faith that grows not, lives not; the faith that lives not, is dead. Most mens faith therefore is fit for the grave. Lord, sayes *Martha* of *Lazarus*, *he by this time stinketh, for he hath been dead four dayes,* And what is theirs then, but a carrion faith, that hath been dead more than so many yeers? for what more spirituall strength have they, than at first? what more experience of Gods dealing? what neerer acquaintance with Christ? or what sweeter communion with him? Not a jot, therefore not a jot of true faith.

3. Thirdly, *Effects respecting our brethren*, and they are these:

1. First, *Mercy, Love, Compassion, and Beneficence* to the Members of Christ in necessity, *Gal. 5.6. Faith works by Love;* as by Love to God, so also to our brethren. Therefore so often joyned together, as an individuall pair, *2 Thes. 1.3. Psal. 5. 1 Tim. 1, 5.* And therefore when

when *Tyrus* should be converted to the faith, she should leave hoording and heaping up her wealth, and should finde another manner of employment for it, namely, to feed and cloathe Gods Saints, *Isai. 13. 18.* Her merchandise shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable cloathing. When *Tyrus* should once believe, he should trade in a new kinde of Merchandise, she should trade in works of mercy and bounty, in relieving and refreshing the necessities of Gods Saints. Faith is full of bowells, tender-hearted, and open-handed to Christs Members in want. She is a right *Dorcas*, *Act. 9. 39.* that makes coats and garments, to cloathe and keep warm the backs and loyns of Christs servants in want. If we finde such compassionate bowells in us, hands ready to the good works of mercy, to do poor Christians good for *Christs* sake, in those bowells there lies faith. If we do love a Saint because a Saint, that love is of faiths working. How doth this one thing



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damn the common faith of the world? They believe in Christ, that they do; but how love they a godly man? Is there any whom they more disaffect, distaste, or against whom they shew more embittered malice? This malicious spightfull faith, is not the faith of *Christians*. Thus devils believe, they believe, and are malicious. This is a devillish faith; the devils, so believe as that they tremble, and yet tremble not to be malicious against those that do believe. And what is their bounty and mercy? Alas, they are not only close fisted, but with the man in the Gospel, they have a *withered hand*, not able to stretch out their hand in any work of compassion. Such a creeple, and lame-handed faith, is not the faith that will passe with God.

2. Secondly, a desire, and an endeavor to bring other to the faith. It having once tasted, and found the sweetnes and goodnes that is in *Christ*, & in the waies of God; it cannot rest, but it must seek others, to bring them to participate of the same goodnesse with it self, *Phil. 6.*

That

*That the Communication of thy faith.*  
Faith is a communicative grace, and a generative grace. St. Paul once come to the faith, hath *Timothy his own sonne in the faith*, 1 Tim. 1. 2. When *Andrew* hath found Christ, he calls *Peter*; when *Philip* hath met with, he must bring *Nathaneel*. Faith indeed in one sense doth *improprieate* Christ, and speaks as *Thomas*, *My Lord and my God*: but yet though in its application it make Christ her own, yet not so as it would exclude others; but knowing the All-sufficiency of Christ, doth desire to *make him common* to as many as it can, and in that regard sayes, *Our Lord*, and *our God*. So far forth then as thou endeavourest to bring on others to faith in Christ, so much evidence hast thou of faith in thy self. But if others, specially such as be neer unto thee, may, be what they will, for any care or endeavour of thine, it is an evill signe, that thou thy self wantest that, to which thou hast no care to bring others. Many other tryals might be added for the discerning of our faith, but these shall suffice, refer-



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referring the Reader to the larger Treatises of such as have bestowed their profitable pains in this argument.

C H A P.

CHAP. XII.

*The Examination of Repentance.*

**H**OW faith is to be examined, we have seen, let us now see how we may try and examine the truth of Repentance. How true Repentance may be discerned, we may know by that speech of *John Baptist*, *Mat. 3. 8.* Bring forth fruits therefore worthy of Repentance, fruits meet for Repentance, such as become, and evidence Repentance: where true Repentance is, there be ever such fruits. And those fruits are these:

I. First, *shame for sinne.* True Repentance is ever accompanied with shame *Ier. 31. 19.* I was ashamed, yea, even confounded, &c. *Ezek. 16. 61.* Then shalt thou remember thy wayes, and be ashamed; yea, it so individually goes with repentance, that it is put for Repentance it self, *2 Thes. 3. 14.* That they may be ashamed; that is, that they may repent and reform their evill course. The Heathens said, That blushing was the colour of Vertue: meaning that it was



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was a good signe to see a man bluth and be ashamed when he had done amisse. And we may truely say, that blushing is the colour of Repentance, *Exra. 9. 6. I am ashamed, and blush to lift up my face.* It is true indeed, that men may be and are ashamed, that are farre enough from Repentance. There is a shame of the *face*, and a shame of the *heart*: they have the shame of *face*, but not the shame of *heart*. And if they have the shame of *heart*, yet there is a double kinde of that shame. 1. First, the shame of a thief, *Ier. 2. 26. As the thief is ashamed when he is found, so is the House of Israel ashamed.* And so there is the shame of any infamous sinner, which arises from the disgrace and discredit of his action, that he hath done such a thing by which he hath crackt his credit, or may bring himself to some shamefull punishment, the whip, stocks, or the gallows. So wicked men may be ashamed of their sins in their heart and conscience, because of that shame their sinne will bring them unto hell. 2. Secondly, there is a shame of

a son or child, a filiall gracious shame of heart and conscience, and that is when a mans shame rises not from the shameful consequents that follow sin, but out of a sight of the filthinesse and loathsome basenesse of their sins, they see them so nasty & filthy, that it makes them ashamed that they have defiled themselves with such filth. And this is the shame that is in the cheeks of true repentance. There is a great deal of difference between the shame of a thief when he is taken, and the shame of a man that falls into a puddle, into the kennell, or the myre: a thief is ashamed because some disgrace will light upon him, or some punishment of shame. A man that is fallen into the myre or kennell, he is ashamed; but his shame is from the filthy, nasty, unfavoury pickle that he is in. So a wicked man hath shame of conscience, because his conscience tells him he shall come to shame in hell: but a true penitent man hath shame of conscience, because his conscience tells him that he hath defiled and besmeared himself with loathsome filth. And such



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a shame as this, may prove a surer signe of repentance, than sometimes sorrow may do. There may be a grief and a sorrow for sinne, that may come from the sense and apprehension of wrath, and such a grief will not evidence true Repentance: but a shame for sinne, out of the sense of the filthinesse and vile-nesse of sin, is an unfailing evidence of the truth of repentance. If upon examination we can finde such a shame in our souls, if with *Ezra* we are *ashamed*, and *blush* to lift up our face, not because our shamefull punishments are encreased over our heads, not because our trespasses will sinke us down into hell, but because *Our iniquities are encreased over our heads, and our trespasse is grown up to the Heavens*: such shame yeelds comfort. But few are thus ashamed of sin; now how many *glory in their shame*, in their sinne, which should be, and is their shame? The Prophet *Isaiah* complains of a *brow of Brasse*, *Isai. 48. 4.* The Prophet *Jeremy* of an *Whores fore-head*, *Ier. 3. 3.* And *Zephany* of *sinnes that know no shame*, *Zeph. 3. 5.* Sinners have lost those

those few remaining sparks of modesty they were wont to have, and so are far from being ashamed of their sinnes, that they rather count it a shame not to sinne. May not the Lord say of many now, as he twice complains, *Ier. 6. 15. 8. 12.* Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. And are not men grown to that height of *Sodoms* impudency, *Isai. 3. 9.* The shew of their countenance doth witness against them, and they declare their sinne as *Sodom*, they hide it not. Is the drunkard ashamed of his drunkenness? They that are drunk, are drunk in the night, *1 Thes. 5.* Drunkenness then had some shame, it sought to mantle it self with the darknesse of the night. But are men now ashamed of drunkenness in the open day, in the open streets? So for swearers, adulterers, and others. Such impudency proclaims men impenitency in an high degree: such persons are as far from repentance, as they are from shame.

2. Secondly, deep sorrow and hearty grief



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*grief for sinne.* Where consider two things: 1. First, the object of repenting sorrow. 2. Secondly, the depth and greatnesse of it. Both will try truth of Repentance.

1. First, the *object* of repenting sorrow, is *sinne*. It is sin that specially afflicts and disquiets a repenting soul, that is the thing that wrings and pinches it. Where was it that the prodigals shoo did specially wring him? *Luke 15. 21* *Father, I have sinned against Heaven; that is, against God in Heaven: he doth not say, Father, I am in a depth of misery, ready to perish with hunger, in that pinching distresse that I would be glad to eat husks with Hogs, but Father I have sinned.* This is the grief of a repenting soul, that Gods Majesty hath been offended in and by his sins. This was that which lay heaviest upon, and fate closest to  *Davids* heart. He neither cryes out of his discredit and shame in the world, nor yet speaks a syllable of wrath, or hell; but *Psalm. 51. 3, 4.* *My sinne is ever before me, against thee onely have I sinned, and have done this evill in thy*

*thy sight.* My sinne is ever before mee,  
not *Hell and damnation is ever before*  
*me;* not the shame and reproach of the  
world, but my *sinne* is ever before me.  
It is this, Lord, that pinches and disqui-  
ets me, that I have sinned and done this  
evill in thy sight. A good heart feares  
more the committing of sinne, than the  
suffering of punishment following it,  
*Prov. 30. 9. Give me not poverty, lest I*  
*be poore, and steale, and take the Name of*  
*my God in vaine.* He doth not say, lest I  
be poore and steale, and bring my selfe  
under the Magistrates sword, or thy  
wrath; but he looks only at the sinne,  
lest *I steale, and take thy Name in vain.*  
Hee feares the prophaning of Gods  
Name more than the bringing of his  
own name and person in question. And  
to this purpose is that which *Elihu*  
charges *Iob* withall, *Iob 36. 21. Regard*  
*not iniquitie, for this thou hast chosen ra-*  
*ther than affliction;* that is, thou hast ra-  
ther chosen sin and iniquity, than pover-  
ty and affliction: as if he had said, inas-  
much as thou hast vainely, and rashly  
expostulated with God, *v. 20. desiring*  
X death



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death, rather than to beare this affliction: thou art guiltie of iniquity, and sinnest in this thy choice. This therefore implies, that a good heart would rather choose *affliction* than *iniquitie*; to suffer affliction than to doe iniquitie. Now as a good heart is more affraid of sinne, than affliction and punishment; so likewise a repenting heart is more grieved for sinne committed, than for sorrow to be suffered. We shall finde *David* in great anguish and distresse of spirit, *Psa.* 25. 17, 18. *The troubles of mine heart are enlarged, oh bring thou me out of my distresses; wringing, pressing anguish, looke upon my affliction and my paine.* Here be troubles of heart, distresses of spirit, affliction, and paine. But what is it now, that thus wrings, distresses, and paines *David*? See the last words, *And forgive all my sinnes*, not forgive all my punishments; *David's* sin, not his punishment, was his paine. Wee shall see the like in him, *2 Sam.* 24. 10. *I have sinned greatly, I beseech thee take away the iniquitie of thy servant*: he mentions not the taking away of any smart: nay,

verse

verse 17. Hee is willing to beare it, *I have sinned, let thy hand be against mee.* He begs that the punishment may bee laid upon him, but begs that his *iniquity* may be taken away. Let God be pleased to take away his iniquitie, and hee is nothing solicitous for the punishment: the offence of God troubled him more than his personall smart. So that Gods heart were but towards him in the pardon of his sinne, hee did not care though Gods hand were against him smiting him with temporall chastisement. And this will better appeare, if wee doe but compare *Pharaoh* with *David*, *Exod. 8. 8. Intreat the Lord that he may take away the Frogs from me: the Frogs* troubled him more than his *sin* against God, *Take away the Frogs*, but no mention at all of *taking away his sin*. And when afterwards, a confession of sinne is extorted from him, yet was it not his sinne that disquieted him, *Exod. 9. 27, 28. not take away my sinne, but take away the thunderings and the haile, Lord sayes David, take away the iniquitie of thy servant: oh sayes Pharaoh,*



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*raoh, take away these filthy Frogs, and this dreadfull thunder.* A repenting heart is more troubled at sinne, than at thunder and Frogs. It sees more filthinesse in sinne, than in Frogs or Toads, or what ever else can bee presented more ugly to it.

A repenting sinner hath his eye upon God, and upon his Law. Hee sees the holinesse of God, that he is a God of *pure eyes that cannot behold iniquitie*, *Hab. 1. 13.* Hee sees him a good, gracious, patient Father, and so it cuts him to the heart to have offended such a Father, and God. Hee lookes upon the Law, and sees it to bee *Holy, just, and good*, and this galls him to the heart, to have violated so holy and so pure a Law. Now wicked men, they looke wholly at the justice and wrath of God, at the curse of the Law, and so nothing troubles them but the feare of hell and death. If these might be avoided, the offending of an holy and good God, the violating of an holy and a good Law, would not awhit afflict or disquiet them. Nay, it is remarkable in *David*, that though

though he had upon *Nathans* message to him confessed his sinne, and *Nathan* upon his confession had pronounced the pardon of it; yet after this he cries out, *My sinne is ever before me, against thee only have I sinned.* Mark then, that even pardoned sinne, forgiven sinne, vexes and disquiets a true repenting heart. It pinches him, and disquiets him, though it be forgiven; it grieves him, that he hath so played the foole, and that ever he was such a beast to offend so gracious a God. When the Prodigals Father sees him comming a farre off, he runnes to meet him, shewes compassion to him, falls upon him, and kisses him. That kisse was the seale of his pardon, as if he had said, Behold I forgive thee all thy sinne; as when *David* kissed *Absolom*, and *Esaue* kissed *Iacob*, they both did it in token of full reconciliation. And yet for all this, see how the Prodigall speakes: hee sayes not, O Father, from the ground of my heart I unfainedly thank thee, oh how great is my Fathers goodnesse thus to pardon me, &c. but *Father I have sinned*



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against thee. I but his Father had kissed him, and thereby testified that hee had freely forgiven him, what need he confesse his pardoned sinne? Why is he not rather in the confession of praise than in the confession of sinne? Oh no: A repenting sinner is so affected and grieved with the offence of God in his sinne, that though God have pardoned and forgiven it, yet hee cannot but mourne for it, and be afflicted with it, that so holy a Law hath beene broken by him, that so good a God hath beene offended by him, *Psal. 25. 6, 7. Remember O Lord, thy tender mercies, remember not the sinnes of my youth.* If God remember mercy, hee forgets and forgives sinne. If God forget it, why doth *David* remember the sinnes of his youth? Yes, so will a true repenting heart doe: it will remember the sinne that God forgets, it will mourne for the sinne which God hath forgiven.

Now hereby may men try the truth of their repentance. *Pharaoh* can say, *I have sinned*, yet was hee not to be trusted: and *Saul* can say so too, as well

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<sup>a</sup>s hee, *I have sinned*, and *Judas* can say, *I have sinned*, as well as them both, and yet not a true penitentiarie of them all. We may say as much, and make large confessions before the Sacrament too, and yet be farre from true repentance. Deale honestly if thou bee grieved indeed, what it is that grieves thee? sin, or smart. Such as is the object of thy griefe, such is thy repentance. As in the case of feare of sinne, so is it in the case of griefe for sinne. In the case of feare, *Augustines* saying is true, *He that feares hell, feares not to sinne, but to burne.* But he fearesto sinne, who so hates sinne it selfe, as hell. To feare hell, is to feare burning, not sinning; hee feares sinning, that dreads sinning as he dreads burning. It is so in case of griefe: he that is sorry because of hell, is not sorry because hee hath sinned, but because he shall burne. He is truly sorry for sinne, that is more grieved for sinning than hee is afraid of burning. If then sinne, meere sinne, without relation to hell, be that which doth disquiet us, and this be the thing that mainly troubles us, that wee have

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Qui Gehennas metuit, non peccare metuit, sed arde- re. Ille autem peccare metuit, qui peccatum ipsū sicut Gehennas odit. Aug. ep. 144.



been such beasts to offend God, there is a cause of great joy in such sorrow, it is an evidence of thy true repentance. But if dread of Hell, and the feare of being damned, be the thing that works this sorrow and grieve in us, there is little cause of comfort in such repentance. So may our repentance be tryed by the object of our sorrow.

2. Secondly, the *depth* and *greatnesse* of this sorrow, will serve to try the truth of our repentance. The sorrow of repentance is not a slight, overly, superficial grieve, but a *deep* and an hearty sorrow. That as *David* speaks of that case, *Psal. 73.21. Thus was my heart grieved*, or thus was my heart leavened; that is, his grieve was so great, that his heart was *leavened* with it. *A little leaven leaveneth the whole lump*, therefore *much leaven* doth it much more; his whole heart was sowed with the leaven of sorrow. Such is the grieve and sorrow of repentance; it is a leavening grieve that leavens the whole lump of the heart, it seasons and affects all the whole heart. Therefore the mourning  
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of repentance is called a great mourning, *Zach. 12. 11. In that day there shall be a great mourning in Ierusalem. How great? as the mourning of Hadradrimmon, in the valley of Megiddo. As great as was the mourning for the untimely losse of Iosiah. How great that was, see 2 Chron. 35. 24, 25. So deep is the sorrow, and so great is the sorrow for sin in repentance. Yea it is a bitter mourning, Zech. 12. 10. And they shall mourne for him, as one mournes for his only Son, and shall be in bitternesse for him, as one that is in bitternesse for his first-borne.* A man that loses his first-borne, and his only sonne, how bitterly mournes that man? Repentance mournes so bitterly, *Peter went out and wept bitterly; they be waters of Marah that flow from the eyes of repentance. Nay, though it be a bitter sorrow, which is for the losse of an only son, and the losse of deare friends; yet in repentance God lookes for a greater sorrow than that is, which is for the death of dearest friends; therefore Isay 22. 12. The Lord called to weeping, mourning, and bald-*



*baldnesse.* God in speciall manner prohibited *baldnesse* in their mournings for the dead, *Dent. 14. 1.* *Yee shall not cut your selves, nor make any baldnesse betweene your eyes, for the dead :* and yet God that forbade it in mourning for the dead, calls for it in mourning for sinne. To teach how great our sorrow for sin should bee ; that there ought to bee a greater sorrow in repentance for sinne, than of naturall affection for the losse of our dearest friends by death. It was a great sorrow that of *Dauids* for *Ammons* death, *2 Sam. 13. 36, 37.* *The King wept very sore, or with a great weeping greatly : and David mourned for his son every day.* Hee wept ; Hee wept with a great weeping, and with a great weeping greatly : and hee mourned daily. Such is the sorrow of repentance, a deepe and a daily sorrow, till God allay it with some answers of peace. Hence it is that it manifests it selfe with such outward expressions. The *Publican* smites upon his breast, *Luke 18.* And *Ephraim* smiles upon his thigh, *Ier. 31. 19.* And *Ephraim* rends his garment, pluckes the haire off

off his *head and beard*, *Ezra 9.3.* All but to testifie the deepe and hearty sorrow for sinne. By this may men take a tryall of their repentance. If thou hast had a leavened spirit, an imbittered spirit, and hast *lamented after the Lord*, *1 Sam. 7.2.* whom thou hadst lost by thy sinne, as thou wouldest have lamented after a deare lost friend; if thou hast beene in the waters of *Marah*, the greater thy grieve hath beene, the greater cause of comfort hast thou in the truth of repentance. But so formall, so slight, is the sorrow of many hearts for sinne, that it is a cleare case they are strangers to repentance.

3 Thirdly, *a forsaking, an utter rejection, and rejection of all our former sinfull lusts and wayes*, *Pro. 28.* *Hee that confesseth and forsaketh.* Repentance not only confesses, but forsakes the confessed sinne, *Iob 34. 32.* *If I have done iniquity I will doe no more.* That is the language and the resolution of true repentance, *Eph. 4. 28.* *Let him that stole, steale no more.* True repentance makes men do as God did when hee repented him, *Gen. 6.6.*

Post luctum poenitentiae non redeas ad peccatum, non iterum facias quod iterum plan gas. Non est poenitens sed irritor, qui adhuc agit unde poeniteat. Bern. de modo bene vivendi.



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6.6,7. *And it repented the Lord that he had made man on earth, and it grieved him at his heart : but that was not all, And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, &c. for it repents me that I have made them.* Nay, repentance in man goes further, one Noah found grace in the eyes of the Lord, and he was spared from the common destruction; but here, not one lust or sinne finds grace in the eyes of a man that truly repents, but all must be drowned in the flood of the teares of repentance. It is with a man that hath the griefe of true repentance, as it was with Nehemiah, Neh. 13.7,8. *I came to Ierusalem, and understood of the evill that Eliashib had done for Tobiah, in preparing him a chamber in the courts of the house of God, and it grieved me sore : but hee rests not there, but goes further, therefore I cast forth all the household-stuffe of Tobiah out of the chamber. What should Tobiah do with a chamber there? therefore he not only outs Tobiah, but out goes all his stuffe too. So doth repentance,*

tance, when it considers all the evill that Satan and corruption have done, and how they have taken up chambers in the heart, that should be the house of God, it is *grieved sore*, and thereupon it casts out Satan and all his stuffe; neither Satan, nor his stuffe shall bee chambered there any longer. So doth repentance dispossesse Satan of the soule, as Christ dispossessed his body of him, *Mar. 9.25. Thou dumbe and deafe spirit, I charge thee to come out of him, and enter no more into him*; so repentance casts out Satan and filthy abominations out of a man, *that they enter no more*, they are cast out for ever. Teares of repentance are not only *wetting* but *washing* teares, *Isa. 1.16. Wash you, make you cleane. Davids teares washt his couch, Psal. 6.* and so much more washt himselfe. Baptisme is called the *Baptisme of repentance*, *Luke 3.3.* In Baptisme there is a washing away of sin. And how is baptisme the *baptisme of repentance*, if in repentance there were not the doing away of sin? If a man could shed a sea of teares, yet if he doe not drowne his sinne in that



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that sea, what were he the better? If a man should weep his eyes out, yet if hee weep not his finnes out, to what purpose were it? Wheresoever repentance is, there must necessarily follow this forsaking, and casting off our sins, because with true repentance these two things ever goe: first, an *abomination* and *loathing* of sinne; the man that repents heartily, loathes his finnes by which he hath offended, *Iob 42. 6. I abhorre myselfe, and repent. Ezek. 20. 43. Yea shall loath your selves in your owne sight for all your evils that yce have committed.* Secondly, an *indignation* against sinne, *2 Corinb. 7. What indignation? Hosea 14. 8. Ephraim shall say, what have I to doe any more with Idols?* Now that which a man *loathes*, and that against which a man hath an *indignation*, hee must needs put it and cast it away from him, see *Isay 30. 22. Thou shalt cast them away*, namely their Idols; and why so? Because they *loathed* them, they were as a *menstruous cloth*; and because they had *indignation* against them, *Thou shalt say unto it, Get thee hence*

hence. So let there once be *abomination* and *indignation*, & there will be a *casting away*. Try thy repentance by this, consider what have thy sins, thy beloved sins beene, is thy drunkenesse with loathing and indignation forsaken? are thine oathes, uncleannesse, covetous courses, &c. with loathing and indignation abandoned? it is a good signe. But how idely talke they of repentance, who because they have blubbered out a few teares, thinke all is well, when yet they still live and lie in their sinnes, and hold them os fast as ever. The Mariners when they found out *Jonas*, yet faine they would have saved him, wondrous loth to cast him over-board. Many see their sinnes, and know them to bee dangerous sinnes, but yet exceeding loth to shake hands with them, loth to throw them into the sea, but will rather adventure their owne casting away, than cast them over-board. Never deceive thy selfe; though thou hast sighed, cryed, prayed, beg'd mercy, yet if still thou live and goe on in thy sinfull courses, there is no truth of repentance in thee.

4. Fourth-

Nam qui  
plangit  
peccatum  
& iterum  
facit pec-  
catum,  
quasi si  
quis lavet  
laterem  
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4. Fourthly, *A walking in holinesse and obedience, and bringing forth the fruits thereof.* Bring forth fruits meet for repentance. There is mention, Rom. 6. of fruits in holinesse, and Phil. 1. 11. of fruites of Righteousnesse, and Col. 1. 5. of fruits of obedience: Now such fruits are meet for repentance. *Bring forth fruits,* saith Saint Iohn, *meet for repentance.* It is a metaphor taken from trees transplanted, or grafted into other stocks. Before their grafting they bring forth fruit, but it is bitter and sowre fruit, wildings and crabs, but new sciences grafted upon those stockes, there is new fruit brought forth. A Pippin being grafted upon a crab stock, the stock brings forth no more crabs, but Pippins, a new and a good fruit. Such a change & renovation is there in repentance, it makes a man a new man, walking in newnesse of life, Eph. 4. 23, 24. *Be renewed in the spirit of your mind, and put on the new man.* How shall it appeare that this is done? Amongst other things by that, vers. 28. *Let him that stole, steal no more,* there is the former thing in the forsaking

forfaking of finne. But this is not all, there is yet more to bee done, *But rather let him labour, working with his hands the thing that is good, that hee may have to give to him that needs.* So that repentance not onely bindes the hands from *theeving*, but opens them to *gi-ving*. It makes a theefe become a mercifull man. It was the Churches sinne, *Can. 5. 3.* that when Christ knockt, and would have had her opened unto him, she neglects him, and puts him off with excuses. But afterwards *verse 4.* *Her bowels were moved for him, or in her,* her bowels made a troubled noise, sounded, and rumbled, that is, shee was exceedingly grieved and disquieted, that she had done so foolishly. But that doth not serve her turne, to grieve for her fault, but shee will mend it too, and fals to doing of dutie, *verse 5,* *I rose up to answer to my beloved.* Many have their bowels move within them, but yet it will not move them out of their beds; they lye still, but *I rose up and opened,* sayes the Church, and makes after Christ whom she had foolishly.



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foolishly neglected. Try thy repentance by it. *Sonne goe worke to day in my Vineyard*, sayes the Father in the Parable to his Sonne, *hee answered and said, I will not, but afterwards hee repented and went*, Mat. 21. 28, 29. He repented, because hee was not onely grieved for his former disobedience, but also because hee went, and did his Fathers worke in the Vineyard. If thou doe the like, if thou so grieve for former disobediences, as that now thou fallest to thy Fathers worke, and fallest hard and close to it, then thou repentest. The contrary convinces men of impenitencie. It is not *weeping* but *working*, that must evidence repentance; we may see many *weepe*, but wee cannot see them *worke*; and all that repent must *turne to God and doe worke meete for repentance*, Acts. 26. 20. Where no such work of holinesse and obedience is, there is no turning to God, nor truth of repentance.

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CHAP. XIII.

*The Examination of Love.*

COME wee now in the next place to the Examination of Love. There is deceit and hypocrisie in love as well as in faith, *Let love, sayes the Apostle, bee without dissimulation, Rom. 12. 9. Or without hypocrisie, Ἀνυπόκριτος. 1 Pet. 1. 22. Vnto unfained love of the brethren, εἰς φιλαδελφίαν ἀνυπόκριτον, Vnto a Love of the Brethren without Hypocrisie.* So that there may bee hypocrisie in love, and a man may play the hypocrite in his love as well as in the profession of his faith. God hates hypocrisie where-soever, as well in the second Table, as the first. And therefore requires sincerity in our love to our brethren, 1 John 3. 18. *My little children, let us not love in word, neither in tongue, but in deede, and in truth.* Men must have love in their tongues, and love in their words, but that is not all, men must have and shew love in their deeds. Love, that is



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All words and all tongue, and no deeds, is hypocriticall and dissembling love, *James 2. 15, 16.* There we finde love in words, a loving tongue, but where are the deeds? There is no loving hand, *Notwithstanding yee give them not those things, &c.* Love that hath a smooth and a kinde tongue, and yet hath a withered hand, shewes it selfe in no good deeds and works, it is but a fained and a dissembling love. It is no more than an hypocrite may doe. Nay, a man may have a loving tongue, and bee like *Nephthali, Gen. 49. 21. Give goodly words,* yea and may do goodly deeds, not be wanting in outward actions and expressions; and yet for all this may play the hypocrite, and his love not bee without dissimulation. Therefore the Apostle yet addes one thing more, *Let us love in deed and in truth.* Therefore there may be words, and tongue, and deeds, and yet no truth. And so long as that is wanting, bee there else what there will, all is but hypocrisie; words, tongue, and deeds, may bee without truth, but truth will never bee without them.

them; love will creepe where it cannot goe. That therefore the Apostle gives in charge to elder men, belongs to all, *Tit. 2. 2. That the aged men bee found in faith and charitie.* It is not enough to bee found in faith, but we must bee found in love. As Faith must bee without hypocrisie, *1 Tim. 1. 5.* so must love, *Rom. 12. 9.* It is dangerous to be rotten in the faith, it is also dangerous to bee rotten in our love. It therefore concernes a man aswell to examine the truth of his love, as other graces. Men may doe much and goe farre in the love of Gods people, and yet not love them, as they ought to be loved.

First, they may hold an outward correspondency, with them in outward peace and neighbourhood, they may live quietly by them, and with them, be free from quarrels, suits, contentions, vexations, and oppositions against them, and in these respects may keepe faire quarter with them, and yet for all this not love them as godly people are to be loved. *Abimilech and Phicol, Gen. 26. 28, 29.* desire to live peaceably and



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quietly with *Isaac*, that there may bee an oath, and a covenant betweene them: But yet these being Heathens, could not love *Isaac* as a godly man should bee loved. They departed from him in peace, Verse 31. Peace is one thing, and love is another.

2 Secondly, they may preferre, dignifie, advance, and honour them, and yet not love them as godly men should be loved. Besides Gods sanctifying graces, there are oftentimes in Gods children other gifts of wisdom, prudence, learning, fidelitie, skill and activitie in secular imployments. All which may gaine them great respect in other mens hearts. So *Pharaoh* honoured *Ioseph*, and wee see his ground, *Gen.* 41. 38, 39, 40. So *Nebuchadnezar* preferred *Daniel*, and we see his ground, *Dan.* 2. 47, 48. So *Laban* set *Iacob* over his flocke, and we see his ground, *Gen.* 30. 27. So many a Master loves a godly servant, not because he is a good man, but because he is a good servant. This is selfe-love, they love them, because they love themselves: such men are for their ends

ends of profit, advantage, &c. and for their turnes ; and therefore out of a selfe-love, and selfe-respect, love and respect them. That their love of them is not for their godlinesse, appears by this, because though there were not one dramm of grace and godlinesse in them, yet for their other abilities should they bee no lesse deere unto them, than now they are with all their graces.

3 Thirdly, they may magnifie them, highly commend and reverence them for good men, and yet not love them as godly men should be loved. *Abimelech* called *Isaac*, *the blessed of the Lord*, *Gen. 26.* *Herod* observed and revered *John*, *Mar. 6.* *The people magnified the believers*, *Acts 5. 13.* There were a great many that hated, opposed, and vilified them; but yet among the Jewes there were some that were of a more tolerable and equall temper; and though they durst not goe so farre, as to joyne themselves with them, yet thus farre they went, that when others reproached, scorned, and calumniated them, they

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were ready to commend and pleade for them. They would haply thus speake, Well, you may say this and that, and speake your pleasure of them, but when you have said all that ever you can, yet wee see they be very good people, very conscionable and good men, they are none other but what you and wee should bee. Here was magnifying of them, but yet not loving them as they should have beene loved, because as the Text sayes, *Of these no man durst joyne himselfe to them.* All this aises not from love, but from the conviction of conscience, upon the sight of the lustre and beautie of their shining graces, and upon the experience of the integritie of their wayes. Conscience convinced cannot but open the mouth to give godly men an honourable testimoniall, in magnifying and reverencing them.

4 Fourthly, they may doe them many kinde offices, courtesies, and favours, and yet for all this not love them as godly men are to be loved. *Ieroboam may invite a Prophet to dinner.* The  
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very *Barbarians* did shew courtesie unto them, *Acts* 28. 2. and yet were far enough from this love. Humanitie, civillitie, good nature, and good nurture, may carry men far in this kinde.

5 Fifthly, they may as honour their loves, so desire their deaths, and yet not love them as godly men should be loved. *Balaam* desires the death of the righteous, and that his latter end may be like unto his; and yet *Balaam* that faine would have cursed *Israel*, was farre enough from the love of a Saint. Many when they see a godly mans end, may speake honourably of him, and wish, Oh that my soule might rest with his, Oh that my soule might speed as his, for I am perswaded hee is in heaven; and yet all this while not love a godly man, as a godly man should be loved.

6 Sixthly, they may honour the memory of them when dead and gone, and upon all occasions give them honourable testimonies for their piety, godlinesse, &c. and yet not love them as godly men should be loved. The *Pharisees*,



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*risees, Mat. 23.* built up the Sepulchres of the Prophets, and seemed to shew great love to their memorials; and yet if they had been alive, they would have dealt no better by them than their Fathers did. Thus much may bee done, and yet love wanting; that love wanting wherewith a Saint is to bee loved. For with such a love must a man come to the Sacrament, in which there is so speciall an exercise of the Communion of Saints. Since therefore all this is not enough, let us see then what it is that is required more, that our love may bee such, as will qualifie us for the orderly receiving of the Sacrament. True love then to the members of Christ, to godly and gracious persons, may bee thus knowne.

I First, it loves them as Saints under the relation of brethren, because they be brethren, because they be sons of God the same Father, sonnes of the Church the same common mother, and members of Christ our elder Brother. When a man loves godly men, not because they be great, rich, learned, wise, be-  
cause

cause they may doe or have done him a pleasure; but meerly because they have Gods Image upon them, in grace and holinesse, he loves them, as godly persons should be loved. When Gods grace in them is the ground, and Gods Image upon them is the Loadstone of our love, when wee love them not because we love our gaine, respect, &c. but because we love God, and see them to be his, then is our love right, 1 *John* 5. 2. *Hereby wee know that wee love the children of God*, and love them as the children of God bearing Gods Image upon them, when wee love God. That is true love of godly men, when our love to them is grounded upon, and flowes from our love to God. On the contrary may it bee said of many, that they love not the Children of God. No, not love the Children of God? Why, I love such and such a man, and you will not say but they are the deere Children of God. I but by this wee know that men love not the children of God, when men love themselves, and seeke their owne  
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base ends. It is one thing in some sort to love a man that is a childe of God, and another to love him because hee is a childe of God. It is one thing to love a godly man, and another because hee is a godly man. A man may love one who is a Scholler and a Preacher, but yet not love him because he is a Scholler or a Preacher; nay, it may bee hee could love him a great deale better if he were neither. The Apostle speakes of *love out of a pure heart*, 1 Tim. 1. 5. And Saint Peter of *loving the brethren with a pure heart*, 1 Pet. 1. 22. When love is *pure*, it is *true*. Then it is *pure love*, when it springs from no other fountain but the lovelinesse of Gods grace and Image, in those whom we love.

2 Secondly, true love to the children of God, and to Saints; it loves such above all others, the best of all others, 1 Pet. 2. 17. *Honour all men, love the brotherhood*. There is a love, and a respect to be given to all men, according to their relations, worths, qualities, &c. but yet true Christian love bestowes its *Benjamins* portion, the specialty, and choise

choise of its affection upon godly ones. It loves a godly religious man better than a learned man; and the more godly a man is, it loves him the more. *Dee good to all, but especially to the household of faith, Gal. 6.* So love all men in their order and degree, but let your brotherly love, your heartiest and sweet affections, be towards such as are brethren. *Love the brotherhood.* A love of the *brother-hood* must bee a *brotherly* love, a love as to brethren. In a Family, a man loves all the servants, but yet hee beares a more speciall neerenesse and deerenesse of affection to his brethren, than to servants, *1 Pet. 3. 8.* *Love as brethren.* We read of a young man, *Mark 10*, that came running to Christ, and enquiring how hee might inherit eternall life. And wee read of *Lazarus* whom Christ raised from the dead, *Iohn 11*. It is said of both, that Christ *loved* them: of the rich young man, *Marke 10. 21.* *Then Iesus beholding him, loved him:* of *Lazarus*, *Iohn 11. 3.* *Lord he whom thou lovest is sick.* Now the young man was a *Pharisee*, onely he had some candour and



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and ingenuitie in him, more than usually was in Pharisaicall spirits, and so far Christ loved him, shewed loving respect and carriage towards him. But now *Lazarus* was a godly and an holy man, and therefore Christ loved him with a more specialtie of affection. Hee loved the one as a morall faire conditioned man, that had some good desires and inclinations towards good; but he loved *Lazarus* dearly, and intirely, as a godly and a good man, with such specialty of affection, that it was enough to know him without his Name, by Christs love to him; *The man whom thou lovest*. By this try the truth of thy love: VVhom lovest thou best? Have the best men the best of thine affection? Are those dearest to thee, who are dearest to God? the best evidence that can be of the truth of thy love. But this proves many to want their love, & that they love not the godly as godly men should be loved, what ever their professions and protestations of love be. For let it be granted that they love them, yet let it be enquired whom they

they love best, to whom their hearts and affections are closest knit. Looke upon those that are deepest in their affections, and judge whether they bee at the best, more than morall and civill; and whether those that bee godly and religious have halfe that affection and love that meere civill persons have. Thou dost not love godly men best, therefore thy love is hypocriticall; thou lovest a morall man better than one that is religious, therefore thy love is with dissimulation.

3 Thirdly, true love loves as the *Colloſſians* did, *Col. 1.4.* *It loves all the Saints.* Where grace is the ground of love, where ever grace is, there is love, as fire still followes the fuell. Grace hath the same beautie in all; and if grace be the attractive of affection, it drawes affections to all in whom it is. The love that is amongst Gods Saints is compared to the oyntment that was powred upon *Aarons* head, *Pſalm 133.2.* *It was powred upon his head,* but it rested not there, *it ran also downe upon his beard,*  
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nay, it ran downe to *the skirts of his garments*. So the love that is among the Saints, it diffuses it selfe to all the members of Christ, it runnes not only upon the *head and beard*, but upon the *skirts* of the garment, to the very lowest and meanest of Gods people in whom there is grace. It excludes not any whom God hath received, *Rom. 14. 3.* despises not any *whom God hath chosen, 1am. 2 5, 6.* *Love the brotherhood*, sayes Saint Peter. He doth not say, love a brother, or such of the brethren, but *love the brother-hood*, the whole fraternitie, societie and company of the Saints, the whole broode and brother-hood of Gods people. Try thy love by this. He that loves a godly man for his grace, that hath no other thing to commend him, neither friends, nor riches, nor credit, nor profit, that can love poore godlinesse, as well as rich godlinesse, that can love grace in rags, as well as in robes, in russet and leather, as well as in silkes and velvets; such a love to all Saints, is a good evidence of truth of love. But when men love onely some  
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great and rich ones that have grace, and regard not meaner ones though gracious, it is a signe that it is not true love. Yea, it is a blameable error in many, that though their love be indeed to the godly, yet it is with a kinde of confinement onely to some as worthy of communion and affection. It is not to be denied, but that a man may love some godly men more than other some Christ himself had his *beloved Disciple*, and wee shall finde that thrice Christ shewed some specialty of favour and affection to three of them above the rest. *Luke 8. 51. Hee suffered none to goe in, save Peter, James, and Iohn, Luke 9. 28* In his transfiguration hee *tooke up with him only Peter, James, and Iohn.* And in his agony when he sequestered himself from the rest of his Disciples, yet hee takes these three along with him, *Mat. 26. 37.* But yet such a confinement of our affection to some choise ones, as goes with a contempt or plaine neglect, and exclusioun of others of meaner abilities and graces, is an unwarrantable thing, such as will not bee al-

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lowed, by this signe of love now instanced in.

4 Fourthly, true love loves and delights in the fellowship and societie of the godly. *Love the brother-hood*, sayes S. Peter. Hee doth not say, love the brethren, but love the brother-hood, that is as some expound it, the *fellowship of the brethren*, and so our former translation reades it, *Love brotherly fellowship*. Brother-hood implyes sometimes fellowship, *Zeck. 11. 14. I will breake the brother-hood betweene Iudah and Israel*. The naturall relation betweene them could not be broken, but their mutuall societie and fellowship should be broken, they should be divided and dispersed each from other. So then, they that love the Godly, love their brother-hood, their company, their conference and communion with them. This evidenced the truth of *Dauids* love, *Psal. 16. 3. All my delight is in the Saints on earth*, My delight is in their company and conference. Many in the world magnifie the Saints in heaven; yea, some over-magnifie them, whilest

whilest they would give divine worship to them, but in the meantime make little account of the Saints on earth, nay, hate them, imprison, kill, and burne them, *Apoc. 13.7.* but *David* delights in the *Saints on earth*, *Psal. 119.63.* *I am a companion of all them that feare thee, and of them that keepe thy precepts.* Try then, where lyes thy delight? What is the company and societie thou affectest? if it bee the societie of the godly, thy love is to them. But this discovers the hypocrisie of many mens love. They doe love godly men with all their hearts. But yet examine who be their companions, and marke who they bee in whose societie they delight, and are they such as are godly and religious? Take they not more delight in the fellowship of drunkards, vaine and frothy persons? Is not godly company the most irksome, wearisome thing in the world to them? What can cleare it more, that men love not the godly? It may be thou commendest them, and speakest all good of them; but if thou joyne not in societie with them, thou



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doest but as those before spoken of, *Acts 5. 13.* They gave the believers good words, but *they durst not joyne themselves unto them.* It may bee thou speakest not against them, not because thou lovest them, but because thou lovest thy self, that they may not speake against thee. It may bee thou speakest well of them, and all because with good words thou wouldest buy good words againe. This is love in *word*, in *tongue*, but not in *deede* and in *truth*. Looke where thy delight and company is, there is thy love.

5 True love is hardly angred, easily pleased. *Hardly angred, 1 Cor. 13. 4. Charity suffers long, Verse 5. It is not easily provoked.* It will suffer long, and beare much, ere it will breake. It may be provoked, but not *easily*. *Easily pleased, 1 Cor. 13. 4. Charitie is kind, James 3. 17 The wisdom that is from above, is gentle, easie to be intreated, God is love (sayes the Apostle) 1 Ioh. 4. 8. And God is slow to anger, Psal. 103. He suffers long, Exod. 34. 6. He is not easily provoked. And he is easily reconciled, Psal. 103. 9. Neither will*  
be

hee keepe his anger for ever. Nay, not only easie to be intreated, but hee intreats and beseeches us, the offending parties, to be reconciled, 2 Cor. 5. 20. Now what makes God so *slow* to anger, so *quicke*, so *easie* to be appeased? Because God is *love*. It is the nature of love so to bee, and love is his nature. The Apostle presses Christians to two special things Col. 3. 13. *Forbearing* one another, and *forgiving* one another, if any man have a quarrell against any. I, but these bee hard things to be done, how shall a man come to bee able to doe these things? Therefore the Apostle teaches us a way how to doe it in the very next verse and words, *And above all things put on charity which is the bond of perfectnesse*. The way to doe these things, is to get charitie and love. Marke then the nature of love. It is not easily provoked, it is hardly angred, it is a *forbearing* grace. It is easie to be pleased. It is a *forgiving* grace. It is hardly angred, because it *forbeares*. It is easily pleased, because it *forgives*. Love is a *forbearer*, and a *forgiver*. Try thy selfe by this. If thou art exceeding



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loth to be provoked, sufferest much, and sufferest long, and art willing to beare, till the number and weight of the burthens grow so heavie and unsupportable, that thy backe is ready to break before thou complaine. If thou art willing to swallow injuries and wrongs one in the necke of another, so long as they are swallowable, that they would not choak or poyson thee, if thou shouldest offer to swallow any more (for no charity binds a man openly to wrong himselfe) such forbearance argues that thou hast put on charity. If offences be given thee, and wrong, grosse wrong done thee, yet if thou canst readily, chearefully, willingly, and cordially forgive, it is a good signe of true love. But how far are many from the truth of this grace in their hearts, who are easily off the hookes, and presently provoked, and all to peeces upon a small offence given; nay, it may bee upon no offence given at all, only upon an accidentall slip, or a faile in a formalitie and complement. No forbearance argues small charitie. As farre are they from love that art of impla-

implacable, irreconcilable spirits; once lost, and lost for ever, whom no kindnesses can overcome, whom no satisfactions can appease, nor no wisdom can set in joynt againe.

*Quest.* But what if a man have done mee wrong, and divers wayes injured mee by offensive carriages; whether am I bound to forgive him or no, hee seeking no reconciliation with me? Am I bound to forgive, where forgiveness is not sought, and must I stay from the Sacrament because I have not forgiven one that wrongs mee, and seekes not peace?

*Ans.* In forgiving of an offender there be three things.

1 The letting fall of all wrath, malice, and desire of revenge.

2 The testification of forgiveness. A solemn profession of remission.

3 The re-acceptance, and re-admission of an offender into former society, communion, and familiar converse.



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*For the first.* A man is bound to forgive in that respect whether the partie offending ask forgivenesse, or ask it not. A man must so forgive, as that hee must beare no malice, nor nourish any thoughts of revenge. For though mine adversarie sinne in his obstinacie, yet his sinne will not warrant mee to sinne in malice, and thoughts of revenge. If mine enemy will not doe that which belongs to him, yet I may not doe that which belongs to God. Therefore for matter of revenge, and malice, we must alwaies forgive: and unlesse a man doe so forgive as to let fall all malice and thoughts of revenge, hee sinnes in coming to the Sacrament.

*For the second.* Our Saviour gives a rule, *Luke 17. 4.* *If hee trespass against thee seven times in a day, and seven times in a day turne againe unto thee, saying, it repents mee, or I repent, thou shalt forgive him.* Hee doth not say, *If thy brother offend against thee seven times, thou shalt forgive him seven times: but if hee say, I repent.* Whether hee say so, or not, I must forgive him in regard of malicious

malicious and vindictive thoughts. But I am not bound to testifie my forgiving him, and to say to him, *I forgive thee.* unlesse he say, *I repent.* To forgive is one thing, and to say I forgive and make a solemne profession of remission is another.

*For the third.* A man is not bound in that particular to forgive till just satisfaction be given. Satisfaction being duly given, I must forgive so farre, but satisfaction obstinately denyed, I may refuse societie and fellowship with him. Religion bindes not to receive an enemy into bosome communion: now so long as he stands out in his enmitie, hee can be interpreted to be none other, so long as hee sayes not, *It repents him:* yea, and though a man doe not forgive in these two causes, yet may hee with a good conscience come to the Sacrament. And therefore marke how our Saviour speakes, *Matth. 5. 23, 24. If there thou remembrest that thy brother hath ought against thee; goe thy waies and bee first reconciled, &c.* Hee doth not  
say



say, If there thou remembrest *that thou hast ought against thy brother*. Thereby shewing that the barre is against the party delinquent, and that a person receiving injurie and wrong, so hee comes without malice, and forgive in the first respect, is not debarred Gods ordinance, though he remit not in both the last, just satisfaction not being tendered upon wrong done.

6 Sixthly, true love loves fervently; *fervent* love, and *unfained* love are joyned together, 1 Pet. 1. 22. True love will abound and increase more and more, 1 Thes. 4. 10. *Ye love all the brethren, but we beseech you that yee increase more and more*. It lets it selfe no stint nor bounds, it is ready and willing to give and take all occasions, for increase and confirmation; as fire is not onely ready to kindle, when blowne, but ready to catch of it selfe any combustible matter being ministred. True love hates all hypocriticall reservations, and lets out it selfe to the giving and imbracing of all opportunities that may prove incentives to it. Thereby try  
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and examine the truth of thy love. A sparke will kindle to a flame if it be true. But this one thing discovers a great deale of hollow-hearted hypocriticall love in the world. There bee that for their turnes and ends can doe more, and dispenſe further than they will for God and his commandement: if God and his commandement, and coals heaped upon their heads, call for the letting fall of their ſtomack, they cannot ſtoope to it, nay, with ſcorne and pride of ſpirit, reject tenders and offers of love. But if ſome end of their owne to be compaſſed, or turne of their owne to be ſerved, then they can make a ſhift to make ſome ſhews of love and deſire of friendſhip; but yet with reſolutions to keepe a faire diſtance, that there ſhall never bee an intire knitting, and mutuall cloſing of affections; and therefore ſet themſelves bounds, and a ſtint, beyond which they are reſolved never to paſſe. They will not be wanting in common courteſies, civill correſpondencies, but yet for intireneſſe, and intimate



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mate familiarity, will be sure to blocke up the way thereto, by affected distances, and reservations of themselves. They will be pardoned for familiaritie, that is more than needs. A carriage faire to the worlds eye, that the world shall not see but all is well, they will frame to, but further they resolve never to goe. Surely they were as good say, they will play the hypocrites with men, and that their loves shall bee with dissimulation. For love which sets it self bounds and barres, beyond which it will not step, that love steps not beyond hypocrisie. That love which will not kinde, which will neither be blowne to a flame, nor take flame, it is love dissembled. True fire, though it be never so little a sparke, may be blown and brought to a flame; but all the blowing in the world will never make; painted fire burne. Such persons are like *Salomons* silver potsheard. *Prov. 26.23. Burning lips and a wicked heart, are a potsheard covered with silver drosse.* What ever faire-silverly shewes they make, they  
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are potsheards flubbered over with  
droffe. Such love as is not fervent, is  
fained. So much for the examination  
of love.



CHAP.





## CHAP. XIV.

*The Examination of Obedience.*

**T**He last thing whose truth is to bee examined, is *Obedience*. There is deceit in obedience, and much hypocrisie may be in it. *Saul* glories in his obedience, *1 Sam. 15. 13.* *I have performed the Commandement of the Lord, Behold, I have obeyed God.* Yea, after *Samuel* had pinched him with so close an answer, he still stands to it, *vers. 20.* *Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me.* And yet *Samuel* charges him still with rebellion and disobedience, and leaves him not till he makes him confesse his sinne. So ready are men to deceive themselves in their obedience to God, as if their obedience were good & acceptable, when there is no such matter. Men will not bee borne downe but that they are obedient people to God, *I have performed the commandement of the Lord, behold I have obeyed God,* sayes *Saul,*

*Saul*, and so say many as well as hee, as farre from it as was he, but as *Samuel* there convinced *Saul*, 1 *Sam.* 15. 14. so may men bee convinced of disobedience. *What meanes then, sayes Samuel, this bleating of the sheepe in mine eares, and the lowing of the Oxen which I heare.* There was not an Ox that lowed, nor a sheepe that bleated, but openly, and loudly, proclaimed *Saul* a disobedient person. So men say they doe obey God, and they are wronged to bee charged with disobedience. But what then meanes the bleating and the lowing of their oathes? what meanes then the neglect of God, in the publike ordinances? in their private families? what meane their Lords-day prophanation? what meane their whoredomes, drunkennes, and other not bleating, not lowing, but crying, loud-crying finnes, in the cares of God and man?

It is needfull therefore that men examine their obedience, whether it be such as is required in him that will bee an orderly Communicant. True obedience then may be known by these things:

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*The Examination of Obedience.*

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|---|-----------------------|----------|
| 1 | <i>The Grounds</i>    | } of it. |
| 2 | <i>The End</i>        |          |
| 3 | <i>The Properties</i> |          |

The Grounds of obedience are 3.

1 First, the ground of true obedience is the *authoritie* and will of God. Gods will is, that such a thing be done, and his power is soveraigne and absolute to command, so as whatsoever hee commands it must be done, because hee commands. Therefore wee shall finde; *Levit. 19.* that in that one Chapter this one reason, *I am the Lord*, is used thirteene severall times. The meaning whereof is this; such and such commandements I enjoin you, if you wil know the ground why you should obey them, this is the ground, *I am the Lord*, a God of soveraigne power and authority, and my will it is such things bee done. And therefore it is that Gods will is brought in Scripture, as the reason of the obedience that is required.

1 *Thes. 4. 3.* *For this is the will of God*  
even

even your sanctification. So 1 Thes. 5 18.  
1 Pet. 2. 15. The ground therefore of all  
obedience must be the will & command-  
ment; that if a man be asked a reason  
of his obedience, why hee doth this or  
that, he may bee able to say, I see it is  
Gods will & commandment it should  
be done, and because it is his will, ther-  
fore I do it. This was the ground of Da-  
vids obedience. Psal. 119. 4. 5. *Thou hast  
commanded us to keepe thy precepts dili-  
gently, oh that my wayes were directed to  
keepe thy Statutes.* His desires were ex-  
ceeding strong to give God obedience  
in keeping his statutes, and the ground  
of it was, *Thou hast commanded.* That  
only and properly is obedience which is  
done *intuitu voluntatis*, by looking at  
Gods will, by having a respect or an eye  
to Gods commandment, Psal. 119. 6.  
and doing it because it is his will. Looke  
as it is in the case of faith, so it is in the  
case of obedience. Then a man believes,  
when the ground of his faith is only the  
Word of God; hee believes onely be-  
cause it is the Word and will of God  
he should believe. If a man believe  
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such a truth, because hee hath good arguments and reasons for it, by which he is led to believe it, this is *science*, but not *faith*. Thus is it in obedience, to do things commanded upon other grounds than the commandement, is not obedience. Suppose a man doe the same thing that God commands, and yet know not that God commands it, this is no obedience: or if a man doe know that it is commanded, but doth it not because it is commanded, neither is this obedience to God; for as *where there is no Law, there is no transgression*, so where there is no knowledge of a Law, there is no obedience. In all true obedience there must bee a knowledge of, and an eye to the will of God, *Rom. 12.2. Proving what is the will of God*, that is, searching and trying, and so allowing the good and acceptable will of the Lord, *Eph. 5.17. Understanding what the will of the Lord is*. Both which places imply thus much, that that onely is obedience indeed, which is done upon the knowledge and conscience of being Gods will. To doe that which  
is

is Gods will, and not to doe it because it is his will, is not obedience. By this may a man try his obedience. If thine heart can sincerely witnesse that the ground of thy obedience and all thine actions therein, is Gods will, that thou seeest it is his will to have it done, and because it is his will thou doest it, such obedience is upon the right ground. But by this may the unsoundnesse of many a mans obedience be discovered. Some men come duely to publike duties of Gods worship and service; but what is the ground? Is it the will of God, or the Law of Man, or the talke of the World, that brings them thereunto? Many a man is diligent in his calling, follows it close, & it is a thing commanded of God so to doe. But if a man doe it, not because God wils it, but because desire of gaine carries him on, or necessitie of maintenance forces him thereto, this is no obedience to God, but obedience to his covetousnesse, or obedience to his necessities, which call upon him for diligence and painefulnesse.

2 Second ground of obedience,

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The grace of faith. True obedience must spring and flow from faith. Saint Paul speakes, *Rom. 16. 27. Of the obedience of faith*, that is, that obedience which in believing wee give to God. But yet in a larger sense, all obedience may bee called the obedience of faith, because by it wee give God that obedience we give him. *Heb. 11. 8. By faith Abraham obeyed God*. Faith quickens and enables to obedience, so as without it wee can give God no obedience. Therefore *Rom. 3. 3. Faith stablishes the Law*; because it is faith that helps a man to performe all the obedience he performes to it. Faith is the ground of obedience thus.

1 First, a man must first believe what the will of God is, before he will goe about to yeeld it any obedience.

2 Secondly, all obedience flowes from a mans laying hold on the covenant of grace. In that covenant God articles with us, and bindes himself to enable to obedience, *Ez. 26. 37*. Now this covenant must be laid hold on for ability and strength to obedience, before a  
man

man can obey God. It is true in obedience to every Commandement which is spoken of the fourth, *Eſay 56.4. That keepe my Sabbath, and take heed of my Covenant.* In the Covenant there is promiſed ſtrength unto obedience; and this covenant being taken hold on, ſtrength to obedience is given. Now that which layes hold upon the covenant is faith, which from the covenant fetches ability to obedience.

3 Thirdly, Chriſt is the principle of all ſpiritual life and activitie, *Iohn 15.5 Phil. 4.13.* Chriſt muſt firſt dwell in a man before he hath *ſtrength in the inner man, Eph. 3.16,17.* Now all vertue to be fetcht from Chriſt, muſt be drawn out of him by faith. And hee by *faith dwells in us, Ephes. 3.17.* No obedience, till wee have Chriſt effectually working in us, and quickning us by his ſpirit; and no Chriſt but by faith. By this then a man may try the truth of his obedience. If it be fruit comming from a root of faith, it is good fruit. *I believed, therefore I ſpoke, Pſa. 116.* So if thou canſt ſay, I believe, therefore I pray, and doe



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God service, *Iob 9. 38. Hee said, I believe, and he worshipped him.* I believe, therefore I sanctifie the Lords-day, I believe, and therefore I doe duties of obedience: then is thine obedience true fruit of Paradise, because it growes upon the tree of life. But if thine obedience arise from a root only of mortalitie, it is but hedge fruit.

3 Third ground of obedience, is the true love of God and Christ. Indeed obedience must not bee upon constraint; but in one sense it is by constraint, yet by the *constraint of love*, *2 Cor. 5. 14. For the love of Christ constraines us.* Love hath such an active power that it constraines us to obedience, not only that love which Christ beares to us, but which we beare to him. Obedience to God must be filiall obedience, *1 Pet. 1. 14. As obedient children.* Now the obedience of a son to his Father flows from love. The love of his Father sets him on worke, to doe what his Father commands. The good son in the Vineyard, *Mat. 21.* When his Father bid him go worke in his Vineyard, he at first said, I will

will not, but afterwards hee repented, and went and wrought in the Vineyard. Now what was it that made him obey his Father? his Father promised no wages if he would go worke, nor threatned him any evill if hee did not worke, but there was onely a bare command, *Mat. 21. 28. Sonne goe worke to day in my Vineyard*: here are neither wages promised, nor anger threatned, and yet hee went. It was neither hope of wages, nor fear of punishment, that carried him; but meere a sonlike love, and the dutifull affection he owed to his Father, that wrought upon his heart, and constrained him to goe, though at first hee refused it. And such is true obedience unto God. Love unto God is the weight that sets the wheelles on going, *Iohn 14. If ye love me keep my commandments. 1 Io. 5. 3. This is the love of God, that wee keepe his commandments.* Try we our obedience by this. What is it that moves to obedience? if thou canst plainly say, as the servant, *Exo. 21. 5. I love my Master, I will not goe out free*; so, I love my God, I will not sweare, &c. I love my



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God, therefore I will yeeld him all carefull obedience. If love be the weight & the oyle that makes the wheelles runne, thine obedience is such as it ought to be. But this discovers a great deale of false obedience. Some men yeeld obedience for the love of themselves, the love of their credit. Such was the Pharisees obedience, in their alms, prayers, & fastings, only to purchase credit with men. Such is a civill mans obedience, whose obedience is onely to such commandements, and only to such branches of those commandements, the breach wherof would blemish his reputation, and blur his credit in the world. Some yeeld obedience, and work in the Vineyard for their penny, such as doe all they doe with a conceit of binding God to them; and bringing him into their debt. Some againe yeeld some obedience neither for love, nor wages, but for meere feare; for feare either of the penall lawes of men which fence any commandement of God, or for feare of a greater measure of wrath in Hell. None of all these is filiall obedience rising from love: These

These are *Obedient workemen*, *obedient slaves*,, that dread the whip, but not *obedient children*. It is love to the Father, not wages from the Father, that is the ground of a childs obedience. The sonne of a poore man that hath not a penny to give, or leave him, yeelds his father obedience as cheerefully as the sonne of a rich man, that looks for a great inheritance. If there were no heaven, Gods children would obey him, and though no hell, yet would they doe their duty. So powerfull doth the love of their father constrain them.

2 Secondly, the end of an obedience that is obedience indeed, is the honour and glory of God, *1 Cor. 10. Whatsoever ye doe, let all be done to the Glory of God. Iohn 15.8. Herein is my Father glorified, that ye beare much fruit.* The maine end that true obedience propounds, is the glory of him that commands. When Christs people give him obedience, it is the setting of the crowne upon his head, what makes him more a King than obedience, *Can. 3. 11. Behold King Salomon with the Crowne wherewith his mother*



*mother crowned him.* Now this is the maine end of right obedience, that the Crowne may bee set on Christs head, that it may bring him in the honour of the King, the crowned King of the Church, *Phil. 1. 11. Filled with the fruits of righteousness, which are unto the glory and praise of God.* Let every man examine his owne heart, what his end is in his obedience. If we have any other maine end but Gods glory, It makes it obedience to our end, and not to God. How many yeeld that obedience they doe, not to set the Crown on Christs head, but to set the Crowne upon their owne heads. So doe hypocrites that seeke their owne praise, and credit, or profit; so doe all specially that doe any thing with a conceit of meriting at Gods hand. Such obedience as hath squint respects at base and by ends, is in Gods sight as base as the ends, it lookes at.

3 Thirdly the *properties of obedience*, And they are these:

1 First, true obedience to God must be universall. And that in a threefold respect.

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1 In regard of the *subject* or *person* that yeelds obedience, hee must doe it with the strength of his whole man, and all the faculties thereof, *Psal. 119. 4. To be kept exceedingly. Psal. 103. 1. All that is within me.* And thou shalt love the Lord thy God *with all thy heart, &c.*

2 In regard of the *object*, and of the commandements to be obtained. They must be all obeyed, *Dent. 6. 25. Psalme 119. 128.* The obedience to be given to God, is a *filiall obedience*, *1 Pet. 1. 14.* Now filiall obedience must bee universall, *Col. 3. 20. Children obey your parents in all things, for this is well pleasing unto the Lord.* It is not well pleasing to God, when children will obey their parents only in what they thinke good. This is to yeeld obedience upon courtesie, and not upon dutie. See what a filiall obedience the sonnes of *Ionadab* gave their father, *Jer. 35. 8. 10. In all that he hath charged us. According to all our father commanded.* It was but an homely businesse that *Kish* sent *Saul* about, all considered. *Kish* a man of great substance, *A mighty man of power*, *1 Sam. 1.*  
And



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And *Saul* his son, a choise young man, and a goodly, not a goodlier man amongst all the children of Israel, and yet his father sends him with one of his servants to seeke the Asses. And though it were but a meane service, yet *Saul* yeelds him obedience. Our obedience to God must be a child-like obedience; a child-like obedience is univerrall to all commandements without exceptions, dispensations, and reservations. Here *Saul* failed, 1 *Sam.* 15.

3 In regard of *all time*. Obedience must not bee for some times, nor for a time. Not for sometimes, to bee sometimes on, and sometimes off, but it must be a constant, settled, even course of obedience, that God lookes for. Some men have their fits of goodnesse, and have their good dayes, as men in an ague, but are fickle and loose hearted, hold not their hearts close to God and good duties. Thus is that obedience which the Scripture calls *walking with God*. Some take a turne or two with him, goe with him three or foure steps; but that is not walking with him. Walk-  
ing

ing with God, implies a settled even course of obedience to him. Neither must obedience be for a time, but it must bee continuall to our lives end, *Luke 1. 75. All the dayes of our lives. 2 Kings 17. 37. Hee shall observe to do for evermore. Phil. 2. 8. Christ became obedient unto death*: that is, as *Beza* expounds it, unto his dying day: not only obedient in his death: but Christs obedience as it begun at his incarnation, so it continued to his dying day on the crosse

2 Secondly, true obedience is *prompt and present, and ready, speedy, without shuiking and hucking, without delayes & consults, Ps. 119. 60. I made haste, and delayed not, Mark 1. 18. And immediately they forsooke their nets, and followed him. Zeeh, 5. 9. They had the wind in their wings. Wings, and winde in their wings, to note, as Iunius observes, their readinesse in their obedience. Thy will be done in earth as it is in heaven. The Angels in heaven are exceeding ready and speedy in their obedience, and therefore mention also is made of their wings. It was Lots fault to linger, Gen. 19. 16.*  
There



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There be that say they will repent, and they will reforme their waies. Obedience makes haste, delayes not. Where there bee delayes, where there is lead in the heeles, or the wings be pluckt, or clipt, where men put off obedience to the time to come, they may justly question the truth of their obedience.

3 Thirdly, true obedience is free, willing, unconstrained, *Psal. 110. 3. Thy people shall come willingly, Psal. 40. 8. Then I said, loe I come to doe thy will.* Obedience is not ἐκ λύπης, *2 Cor. 9. 7.* nor ἐξ ἀνάγκης, *not grudgingly, or of necessitie,* nor sad nor forced: but *Col. 3. 23. ἐκ ψυχῆς,* and *Rom. 6. 17. ἐκ καρδίας,* from the soule and the heart. His commandments are not grievous, *1 Iohn 5. 3.* To wicked men the word of the Lord is a burthen, *Ier. 23. 33. Cords and bonds, Psal. 2. 3. Yokes and bonds, Ier. 5. 5.* Now according to all these things frame Articles, and Interrogatories, and put thy conscience to examination. This in brieffe may suffice for the tryall of the truth of grace.

C H A P.

CHAP. XV.

*The growth of Grace, and our wants examined.*

**T**He second thing to bee examined followes, the *groweth of our graces*. It is a point that concernes a man at all times to looke to the *growth* of his Grace, as that which must evidence the *truth* of it: for where there is no growth of Grace, there is no truth of Grace. True Grace is growing Grace. There is a *growing in knowledge*, 2 Pet. 3. 18. A *growing in wisdom*, Luk. 2. 40. A *growing in faith*, 2 Thes. 1. 3. All true grace growes. There be counterfeit and false graces, and this is a main thing that differences true and counterfeit ones: True grace growes, counterfeit grace growes not. There is a great deale of difference betweene a true tree, and a pictured tree, betweene a true child, and the statue or Image of a child. A true child growes, but the Image growes not, it is no taller nor bigger at a hundred



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dred yeeres end, than it was the first day it was made. Where there is truth of grace, there is life of grace, and life will put forth it selfe and cause a growth, as wee see in living trees, and living men that are not yet come to the fulnesse of their growth, they grow because they live. And to shew that true grace growes, we shall finde in Scripture severall ages of Christianity and religion, which are the severall degrees of spirituall growth, the severall degrees of the growth of a Christian: ye have,

1 *His Conception*, and the forming of him in the wombe. *Gal. 4. 19.*

2 *His birth*, *1 Pet. 1. 23. 1 Pet. 2. 2.*

3 *His childhood*, *1 Cor. 3. 1, 2. Heb. 3. 13. 1 Iohn. 2. 13. His infancie.*

4 *His well-grown age, or youth*, when he is past the spoone, *1 Iohn 2. 13. Young men.*

5 *His full grown age*, *Eph. 4. 13.* when he comes to mans estate, *Heb. 5.*

6 *His old age*, *Mnaſon*, an old Disciple, *Acts 21. 16.* when a man is growne a gray-headed experienced Christian, *1 Ioh. 2. 13.* when men be grown *Fathers.*

Such

Such as *Psal.* 92. 12, 13, 14. All to shew, that where there is grace in truth, there will be growth. And therefore it concerns us at all times to try the growth of our grace. But though at all times it concerns us to examine the growth of grace, yet in speciall manner doth it concerne us before wee come to the Sacrament. As the Sacrament of Baptisme is the Sacrament of our new birth, so is the Sacrament of the Lords Supper, the Sacrament of our spirituall nutrition and growth. And therefore is this a reason why Baptisme is but once; but the Supper is often administered and received, because a man is borne but once, but after he is borne, he stands in need to be fed often for his nourishment and growth. And spirituall growth is a maine end and fruit of this ordinance. What makes the body grow more than the use of food, in eating and drinking? In the Supper there is provision of spirituall food to make us grow. So that in this respect I may allude to that, *Zech.* 9. 17. *How great is*

B b

his



*The growth of grace,*

*his goodnesse, and how great is his beautie? corne shall make the young man grow, &c.* Gods goodnesse is great in the Sacrament; hee gives bread and wine, and with them, to every faithfull receiver, the body and blood of his Sonne; that by the bread of his flesh, and the wine of his blood, he may cause Christians to grow. So that it concerns us much to examine our growth, that we may know what good our former receiving hath done us. It is a great helpe to our profit in receiving the Sacrament, to examine our selves how wee have profited formerly. Then may we know whether we have profited, when we know whether we have grown. Such and so much as is our growth, such and so much is our profit. And when we finde that we have profited, then may wee comfortably still expect the like blessing upon our use of the Ordinance. A man must needs goe with little cheerefulnesse to the Lords Table, when hee knowes not whether he shal get any good by going, or not. That man that knowes not whether

whether ever hee have received any good or no, by his former receiving, can have little hope of receiving any good by his future receiving. But when a man sees hee is growne by the use of the Ordinance, then hee must needs go full of hope to the ordinance. The way to know a mans growth, is examination and that by the signes of growth. And they be these :

i First, *spirituall strength*. The more growth, the more strength in spirituall things. In nature, strength followes growth. Trees in their first beginnings are weake, will bend and bow every way, but as they grow, they grow stronger, and grow to that strength, that they are fit for Timber, & the strongest services. When a man is new borne, and a Babe, how weake and feeble a creature is hee ? but as he growes up, so he is stronger and stronger, and is at last fit for man-like services. So it is in spirituall growth. A man at first is weake, *Rom. 14. 1.* but growth brings strength. The man that growes in grace



growes so strong, that hee can wrestle with a spirituall enemy. A babe or a child cannot wrestle with a man, much lesse with a strong man, but a growne Man, he can wrestle with a strong man, and haply can make his part good with him, toyle him, and lay him on his back. So a growne Christian *can wrestle with Powers and Principalities*, Ephes. 6. with lust and corruptions, and can get maste-rie and victorie over them. Yea a Christian that is grown, can wrestle with God himself, as *Iacob* did. Now when a man is so strong, that he can wrestle with strong ones, it is a signe that he hath growth in grace. The man that growes in grace, growes so strong, that he can beare burdens, the heauey burdens of afflictions, and of the crosse. An heauey burden laid on a childs back, would breake his back, but a growne man hath the strength to beare a great weight. *Sampson* could carry the gates of *Gaza* upon his shoulders when he was a growne man, that would have crused him to peeces when he was a child. He that can beare Christs crosse  
in

in any kind, hath a proportionable measure of growth. It is then with spirituall growth and strength, as it was with Christs naturall and spirituall strength, *Luke 2.40.* The child grew and waxed strong in spirit. So if we grow we wax strong in spirit, *Prov. 24.10.* *If thou faint in the day of adversitie. thy strength is but small.* Small is their strength that cannot beare a scorne, a lash with the tongue, that shrink and sink at a sower look. *As the man is, so is his strength,* say they to *Gideon.* And as a mans strength is, so is a man; if but small strength, smal growth, little strength, as little growth.

2 Secondly, a mans growth may be judged by his *stomack*, by his appetite to his spirituall food. So we see it is in nature. Young men have farre better stomackes to their meat than old men have, and the reason is, because they are growing: for where there is growth, there is a more speedy expence of the nourishment that is concocted; and therefore hunger in young bodies, is counted a signe of growth. Men that have done



growing are hungry also; but nothing so soone hungry, nor so sharp as yonger stomacks; because where nature is growing, it calls faster and sooner for a supply than where it hath done. So it is here. The man that growes in grace, hath an hungry soule, a sharpe appetite, hee is never well but when hee is feeding, he takes all occasions to be eating: though hee have had a good meale, and have beene well satisfied, yet hee is quickly hungry againe. Though hee have beene well fed on the Sunday, yet hee can have a stomacke to a Sermon againe, before the weeke goe about. Though he have had sweet satisfaction and refreshment at the Sacrament, yet hee hath a good stomack to a Sacrament againe, before the moneth come about againe. Growers are hungry, and great feeders. If it be thus with us, wee have an happy evidence of our growth. But this shewes how few grow, because so little hunger after their spirituall food in the Word and Sacrament. You have many can goe fasting a long while toge-

together; one meale in halfe a yeere, nay in an whole yeere can serve their turne, and it is enough, richly enough in conscience; what needs such a doe? It is easie to judge such a mans growth, what it is. Their birth is rather to bee questioned than their growth.

3 Thirdly, growth in grace is *visible* and *sensible* to others. Where Grace growes, it so growes that others may discerne it and see it. It is true here, as *Marke 4. 26, 27. The seed shall spring and grow up, he knowes not how.* We cannot see corne grow, but wee can discerne when it is growne. For when it is come from sprouting to the blade, from the blade to the full corne in the eare, by these severall degrees it is discerned that it is growne, though we could not see how it grew. So though we cannot discerne the growing of Grace, yet wee may discerne when it is growne. So *Luke 2. 52.* It is said that our Saviour *increased in wisdom before men*, for it is referred to both things there specified, *1 Tim. 4. 15. That thy profiting may appear*



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*to all.* If corne be sowne and speere in the ground, yet if it come not up and appeare above ground, we doe not reckon that it growes. There is no man that growes in grace, but his grace will be sensible in one kinde or other. A tree that is stunted and growes not, and a tree that growes and thrives, may be discerned each from other by their very bark and rind, a man may distinguish them by their looks. By a mans looks & complexion, it may be discern'd that a man is growing. A mans growth is discerned by his visage and by his voice. A man that hath had a sicknesse, that hath kept under his growth, so long was ill coloured, ill complexioned, but if once his disease be cured, and a mans growth mend's; there follows an alteration of his complexion. So is spirituall growth discerned; when a man growes in grace, there will be an alteration of the visage, an amendment of the complexion. The visage of a man that growes, continues not the same it did before *Eccl. 8. 1. A mans wisdom makes his face*

*face to shine, and the boldnesse of his face shall bee changed.* As when wee have not seene some persons a long time, they grow out of our knowledge, there is such an alteration in their visage, wee scarce know them, they are so altered by their growth, that they looke nothing like the men they were wont to doe: so in this case, a mans visage & outward carriage, strangely alters where the soule growes in Grace; the outward behaviour of a mans life so changes, that a man knowes him not by his former looks. It may bee a mans behaviour was covetous, earthly, carnall, but if a man once grow in grace, he is grown cleane to another kinde of behaviour. That looke as it is said of Christ, *Luke 9. 53.* They saw what hee was by *his face*, so may a growing Christian bee discerned by his face: the life of such a man hath another kinde of face, and of lookes with it, so as his old acquaintance wonder at it. *1 Pet. 4. 4.* Thus also is growth in grace sensible by the *alteration of the voice.* When one growes towards mans estate, his voyce alters



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alters and changes, he speakes no longer like a child, but hee begins to have a big and a man-like voyce, 1 Cor. 13. 11. *When I was a childe, I spake as a child, but when I became as a man, I spake as a man*; which is true, not onely of the subject, but of the sound of a mans speech, So the growth of a Christian in grace, is sensible by the alteration and change of his voyce. Even in this sense it is true, though spoken in another, that they that believe shall *speake with new tongues*, Marke 16. 17. The vaine, frothy, earthly tongue is gone: he speakes not vainely, foolishly, so children doe; but he speakes profitably to edification, 1ohn 3. 31. *He that is of the earth, is of the earth, and hee speaks of the earth.* 1 1ohn 4. 5. *They are of the world; therefore speake they of the world.* Here is an old tongue. But Psal. 37. 30. *The mouth of the righteous speakes wisdom, and his tongue talkes of judgement*, Prov. 31. 26. *She openeth her mouth with wisdom, and in her tongue is the Law of Grace.* Col. 4. 6. *Let your speech be alwayes with Grace.* Ephes. 4. 49. *That it may minister grace*

to the hearers. Here is a new tongue, here is a change of the voyce, and a signe of growth. Look then upon thine owne complexion, thou shalt see by it, whether thou hast grown in grace by thy former receiving the Sacrament.

*Dan. I. 12, 13, 15. Give thy servants pulse to eate, and water to drinke. Then let our countenances be lookt upon, --- And their countenances appeared fairer and fatter in flesh than all the children, &c.*

By the looking upon *Daniels* countenance and the rest, it appeared that they thrived and prospered with their pulse and water. So much more by mens countenances, carriages, and behaviours, if they be looked upon, whether they thrive, and grow with their Sacramentall foode formerly received. But mens old visages, and ill-favoured complexions, are ill signes how little growth there is. With too many it is as with *Pharaohs* seven ill-favoured Kine, they eate up the well-favoured, and the fat, but were still as ill-favoured as before. Many come to the Sacrament after Sacrament, and eate and drinke



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drinke at the Lords Table, but what alteration in their lives? are not there lives as ill-favoured still as before? Listen to their voyces, and as little change shall you finde there, as in their lives. Thus may wee examine the growth of grace in generall. But besides this, there must bee a speciall examination of the growth of the grace of faith: and that may briefly be thus discerned. A grown faith is a great faith, *O woman great is thy faith, Mat. 15.* Great faith is scene:

1 First, not onely in obedience, but in *great* obedience. Great faith does great *works* of obedience. It was a great worke of *Abraham*, to sacrifice his son, No wonder he did it, who was a man of so great faith as hee hath the honour to bee the father of the faithfull, *Iames 2. 5. Rich in faith. 1 Tim. 6. 18. Rich in good workes.* It is a signe that a man is *rich in faith*, when *rich in good workes*. A povertie or beggery in good works cannot stand with riches in faith.

2 Secondly, in great victories and conquests over great lusts: where corruptions and lusts are strong, and get head,

head, faith is little, *Mat. 6. 30. 31. Mat. 16. 8, O yee of little faith.* But where faith growes great, it fetches down the greatest lust, the most radicated corruptions. As faith of miracles, a graine of it *removes mountains, Mat. 17. 19, 20 Pluck up trees by the roots, Luke 17. 6.* So much more doth justifying faith, when growne and great. Many talke of a great faith, yet cannot remove *Molehills*, nor pluck up small *twigs*. Many will sweare by their faith, how swearing and believing will stand together, I leave it to them to scanne. I but this is (they will say) a small matter, a matter of nothing to sweare by a mans faith. The smaller a matter it is, the greater evidence that such have not great faith; because that would get great victories over great evils, therefore much more over small ones. It is no great faith that cannot remove so small a Molehill, that cannot pluck up so small a twig.

3 Thirdly, In this that it can and will believe on God, as a man may say with reverence, whether God will or no. It will believe in an angry God, in a kil-



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killing God, *Though he slay me, yet will I trust in him.* It will believe in a forsaking God, *My God, my God, why hast thou forsaken me?* Why hast thou forsaken me, and yet *my God.* It will not be beaten off, nor damped, nor discouraged with silence, nor with sad answers, *Mat. 15. 28 O woman great is thy faith.* A signe it was great, or else such great discouragements had overcome it.

4 Fourthly, great confidence and strength of heart in the midst of dangers and feares, *Psal. 112. 7. He shall not be afraid of evill tidings, why so? His heart is fixed trusting in the Lord.* A fixed heart in such a case, a signe of great faith. Much feare is an argument of little faith, *Mat. 8. 26. Why are ye so fearefull, O ye of little faith?* Had they not reason to be fearefull? It was a great danger they were in, *verse 24, 25.* True, but yet if they had had *great faith*, they would have had *great courage* and confidence in that *great danger.* For faith foresees dangers, hath a quick eye to discern a storme before it comes, and so gives a man the liberty of himselfe to provide

provide against the worst, and so that error is taken off which suddenness brings with it. And besides, when a danger is come, faith doth as the blood of the bodie doth in time of feare, it gets to the heart, and succours and strengthens it, *Iohn 14.1. Let not your heart be troubled, ye believe in God, believe also in me.* Great faith is full of great quiet, great comfort, great courage, and confidence in the midst of great feares and dangers. Thus in briefe may a man know the growth of faith. But if a man cannot finde his faith so growne, yet is no barre to his accessse to the Ordinance. If a man find his faith weake, yet may hee come, yet must hee come that hee may helpe it hereby in it growth. But the more our faith is growne, the more comfort shall wee have in comming, and the more benefit shall we carry away with us from the Sacrament.

3 *The third thing*, therein our examination must be, *is our wants.* A speciall end of our comming to the Sacrament, is, to have our speciall wants supplied.

If



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 Optima  
 dispositio  
 ad Sacra-  
 mentum  
 Euchari-  
 stiae est,  
 non nisi  
 ea qua  
 pessime es  
 dispositus  
 & è con-  
 tra tunc  
 pessime es  
 dispositus,  
 quando  
 aptissime.  
 Quod sic  
 intelli-  
 gitur, quod  
 quando  
 sentis te  
 miserri-  
 mum & e-  
 geum  
 gratia, jam  
 eo ipso ca-  
 pax es  
 gratiae, &  
 idoneus  
 maxime.  
 Luther.

If wee will have our wants supplied wee must come purposely with that intention. Wee cannot doe that unlesse we know distinctly and directly what our wants are. Wee cannot know what our wants of grace are, unlesse we looke into our soules by Examination. Wee should doe in this case as wee see such doe as goe or send to market: at the market there is a supply to bee had of all the wants of the family; if there want bread, if there want food, if any other houghold necessities bee wanting, they are to be had at the market; therefore when any is to be sent or to goe to the market, there in an inquirie what is wanting in the house. Is there bread or bread corne enough in the house? Is there not such and such a necessarie wanting? doe you not neede such a provision into the house? So when wee are to goe to the Lords Table should we doe with our selves. The wants of the soule are not a few. There is nothing that the soule can want or wish, but it may bee had abundantly in Christ, and in him in his Ordinance.

Now

Now therefore should the soul before the Sacrament, be inquisitive into its owne wants. Say to thy soule: I am now going to the Sacrament, there is abundance of spirituall commodities to bee had, now then what is it that thou wantest? Dost thou not want assurance of thy pardon? Dost thou not want strength of faith? Dost thou not want power against such a speciali lust that hath haunted thee, and pestered thee a great while? Dost thou not want some healing vertue to stanch some bloody issue? Dost thou not need some quickning of thy spirit? Thus labor to search and finde out what be the wants of thy soule, and what be thy particular necessities.

In the Sacrament of the Lords Supper we goe to Christ Jesus to have him helpe us in our wants and necessities. Now Christ Jesus will first have us know our wants, and be particularly sensible of them, before he will supply them. He counsels the Church of Laodicea, to buy of him gold, rayment, eye-salve, Apoc. 3. 18. But first hee con-



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vinces her of her wants, of her poverty, nakednesse, and blindnesse; that she comming to him in a particular sense of those wants, and making that her errand to him, shee may have them supplied. It was one would thinke, a strange question, that our Saviour put to that man, *Iohn 5. 6. Wilt thou bee made whole?* was there any question to be made of it, whether that a man that had been sicke eight and thirty yeares would be willing to bee made whole? It is sure, he desired nothing more: why then doth Christ aske him that question? purposely to affect him with the sense of his want, to make him the more sensible of his necessitie. So wil Christ have men affected with the sense of their wants, that would have a supply of their wants from him. It will not serve a mans turne in the generall, to know hee wants benefit from Christ, but he will have a man in particular bee sensible of that speciall want wherein he would have his helpe. That is a remarkable place to this purpose, *Luke 18. 35, 36. The blind man hearing*

hearing that Christ passed by, he cries out, Have mercy on me, O Lord, thou Son of *David*, and he cries so againe, Verse 39. At last Christ calls him to him, Verse 40-41. and said, *What wilt thou that I should doe unto thee?* Did not Christ see hee was blinde, and did not he know what mercy it was hee begged? Yes questionlesse. But yet hee would first have him particularize his wants, and in what particular it was he would have him shew him mercy, before he would doe it. Have mercy on me, was a generall suit; many wayes might mercy bee shewed: therefore Christ presses him to instance in his particular want, *What wilt thou that I shall doe unto thee?* what is the particular mercy thou standest in need of, that thou wouldest have me help thee with all? and then follows his answer, *Lord that I may receive my sight*; Lord, I am blind, in this particular I have need of thee to open mine eyes. And then Christ saith, *Receive thy sight. And hee received his sight.* They then that come to Christ to receive any thing from



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him with a sense of the want of that they would receive, they are they that are like to speede in their receiving, what they desire to have from Christ. I doubt whether he should have had that mercy, if he had only still begged for mercy in generall; but when once he comes with a particular sense of his want, then he findes Christ ready to helpe him. It must bee thus with us when wee come to the Sacrament, if ever wee will have good by it. Many they come that they may receive good by it, but doe not pitch upon such particular good as they neede, and all because they know not what particular good from Christ they want: and that is not known, for want of examination. There is nothing more prejudiciall to mens benefit by the Sacrament than this one thing, that men before they come doe not finde out their wants, and so in the sense of them seeke to Christ in his Ordinance. They coming without the sense of any particular want, they come without the desire of any particular grace or benefit from Christ.

Christ. And comming without desire, goe as they come. As our Saviour speakes to his Disciples, *Luke 22. 35. When I sent you without purse, &c. lacked ye any thing? And they said, Nothing.* So if a man should aske many, when ye went to the Sacrament, *lacked yee any thing?* did you want any thing in your owne particular feeling? they may answer, *Nothing.* And what received they then? just as much as they lacked, just nothing. Therefore it should be a mans wisdom, so to examine his own wants, that if *Christ* should say to him when hee is come to the Sacrament, what is it that thou wouldest I should doe for thee? thou mightest be able, out of a privitie to thine owne wants, upon examination, to answer, Lord that my pardon might bee sealed, Lord, that I may receive the vertue of thy death, that such a rebellious lust might be mortified, Lord, that I may receive thy Spirit, that mine uncleane heart might be sanctified, that I might be enabled with more strength to performe such a duty, &c. And Lord, upon this



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very errand, and for this end doe I come now to thee in thy Ordinance, to have helpe in this or that particular from thee. If once we could come thus with the sight of our wants to receive, then would Christ answer, and say, Receive the Mercies thou feelest the want of, receive my Spirit, receive power against thy lusts, receive strength to obedience. They that come for they know not what, goe even away with they know not what.

## C H A P. XVI.

*Habituall graces to bee quickned and renewed, before the receiving of the Sacrament.*

**T**HUS have we seen the second thing in which *actuell preparation* stands, namely, examination. The *third thing* followes, and that is the *quickning* and *renewing* of our *habituall graces*. That which S. Paul wishes *Timothy* to doe, and which is needfull for Christians to doe at all times, is of speciall use, and needful

needfull to be done before the Sacrament, namely that 2 Tim. 1. 6. *I put thee in remembrance, that thou stirre up the gift, or grace of God that is in thee,* that thou blow up, and cause to kindle, the grace of God. Fire that lies raked up in the ashes, here and there a coale, will not on a suddaine kindle and burne out into a flame, but if a man beforehand gather the coales together, and lay on some small sticks, and blow those coales, and kindle those sticks, then when a man will, he adding more fuell, hee may have it burne and flame out as he please. At the Sacrament, a man would be willing to have all his graces up in a burning flame; now that will not be done on a sudden, but if before the Sacrament we lay these coales together, and be blowing them, and kindling them with some fuell in private, then when we come at the Sacrament, they will the easier and sooner flame out. Now the graces specially to be quickned, and renewed, are *faith and repentance.*

1. First, it is not enough for a man

Cc 4

that



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that hee have faith, but if a man will come in due order, he must before his comming, quicken, awaken, and stirre up, and renew his faith. Though a man have faith, yet if he come with his faith halfe asleepe, he comes not in *due order*. A man that is sleepey and drowfie, is a true man, but yet he is an unfit man to be imployed in a busines of weight, wherein hee had need to have his wits about him, in a businesse that will require the activitie of al his parts and faculties. A faith that is drowfie, and halfe asleepe, is haply a *true faith*, but yet is not a *fit faith* to come to the Sacrament, it being a businesse that requires all the livelinessse and activitie that possibly faith can have. A man that would have a good stomack to his meate, and have his meate doe him good, will a little before his meate use some exercise which may awaken his spirits, and stir up his naturall heate: he hath life in his body before, and heate in his body before, but yet if a little stirring and exercise, be used before meat, it raises a mans spirits, prepares for, and

and helps digestion, and a mans meate does him a great deale the more good: So in this case some exercising of faith, and setting it on worke before the Sacrament, would bring warmth and heate into it, and would sweetly prepare it to worke the more kindly at the Sacrament, and so would the Sacrament doe mans soule much the more good. The Physitians say, that a breakfast moderately and seasonably taken, gets a man the better stomacke to his dinner, because thereby a mans naturall heate is awakened, and the spirits raised, and so the better way prepared for concoction. Doe so heere, take a breakfast before this feast, set Faith a feeding on some promise or other, and so whet and provoke the appetite of thy faith. A man that is to run a Race, will non put off all to the very point of running, then would hee be so pursie and breathlesse, that hee would run to little purpose, but because hee would be sure to have his winde and legges at command in his Race, hee will for many dayes together bee exercising



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exercising himselfe before the day of his Race, he will run so much one day, so long another, and so will hee every day breathing himselfe, that when hee comes to run, he may have winde at will, and neither legges nor lungs may faile him. So, before the Sacrament, it is good to bee exercising our faith, that it may be in breath, and fit to performe its office when at the Sacrament. A faith unexercised before, will prove pursie and short winded, when it should doe the maine businesse at the *Sacrament*.

*Quest.* But how should a man thus exercise and quicken his faith, before he comes to the Sacrament?

*Answ.* Take some of the *promises*, and set thy faith on worke upon them. Thou comcest to the Sacrament to eate Christ. Before thou comcest to eate him at his Table, first labour to taste him in chewing some promise; & that taste gotten of him in the chewing of a promise, would sweetly prepare faith to the eating of him in the Supper: we shall conceive it the better

ter by some instance. God commands us to come to Christ, *Come, for all things are ready.* Wee have not onely a commandement which yet might have sufficed, but we have a promise, *Iohn 6. 37. Him that comes to me, I will in no wise cast out,* that is, I will with all hearty welcome, embrace, and receive him that comes unto mee, that beleeves in me. Why then I see, that come and welcome. Hee that bids me, if I come at his bidding, hee will bid mee welcome. Doth my soule doubt of it? Why then doe but consider what Christ is now, by what he was when on earth. I finde in the Gospel, that the poorest and meepest that were, might come unto him. I see *Mat. 21. 14. That the lame and the blinde came unto him, they came, and they were welcome, They came unto him, and he healed them.* I see then if I come to him, I shall finde him an healing Christ. And how much doth my soule neede healing? I see, *Mat. 8. 2, 3.* that a Leper comes, a foule uncleane Leper, and yet he is not loathed for his leprosie, neither doth Christ checke



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checke him, and bid him keepe off, but he was welcome too, and had his leprosie cleansed. I never finde Christ displeased with any for comming to him, never find him complaining of any for comming. I see none refused, or forbidden comming unto him. I heare him complayning, that men did not, would not come unto him. *Iohn 5. 40. And ye will not come unto me.* I finde him displeased with his Disciples, for *forbidding* little ones to come unto him, *Marke. 10. 13, 14. and Verse 16. Suffer little children to come, yea, and he imbraces, and blesses them.* Then I see Christ barres none from comming. My conscience discourages mee, and tells mee, If I were so holy as such a man, &c. then I might come. But what wilt thou that hast been such a sinner doe going? Well, but I see the lame, the blinde, yea the Lepers were admitted with welcome. What then though I bee a Leper; yet since hee *bids me come, and promises to bid me welcome,* I will goe to him, Lord Christ I will come to thee. What ever I have been,

I have beene but a *prodigall*, and I see *prodigals* shall bee welcome if they come. The Prodigal leaves his Fathers house, runs riot, wastes all, and being pinch't with hunger, bethinks himselfe of his Fathers house, *I will*, saith he, *goe unto my Father, &c.* Go to his Father: alas, what should such a one that hath run his race doe, going to his Father? with what heart or hope, with what face and forehead, could he come into his Fathers sight? but yet he *arose and came to his Father*, Luke. 15. 20. And what followed, *but when hee was yet a great way off, his Father saw him, and had compassion, and ran and fell on his neck, and kissed him.* Behold, O my soule, the unconceivable readinesse, and incredible forwardnesse of the Lord to welcome and receive a comming, a beleeving sinner.

1. First, I see that his Father *sees him first*, yea, before he *sees his Father*. No sooner doth a man thinke upon looking towards God, but God looks towards him. How great is the Fathers desire towards his son! It is said, that  
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after *Absaloms* three yeeres exile, that *Ioab* perceived that the Kings heart was towards *Absalom*, 2 King. 14. 1. Thus seems this Fathers heart to be towards his sonne, yea, that his desire such, as if he sate in some higher place, watching to see when he should come, that hee might no sooner be within ken, but he might spie him, according to that, *Isai. 30. 18. The Lord will waite, that he may be gracious unto you.* I see then the Lord stands waiting and watching, that we can no sooner bee upon our way to come, but he sees and spies us, to bid us welcome.

2. Secondly, I see that hee saw him whilest hee was yet a *great way off*. He was but yet in the beginning of his way in comming. His Father might have let him alone till hee had been come quite home to his house, and it had been singular mercy to have welcomed him then. But it is done whilest he is yet a *great way off*, Is the Lord thus ready to welcome mee, when yet a *great way off*, what will he be, if I be come neere to him? Certainly, the Lord that will

will draw nigh to such, as yet, are a great way off, will much more draw nigh to those that draw nigh to him.

3. Thirdly, I see his Father had compassion on him, I see his bowells yerne, worke, and stirre within him at the sight of his sonne, at the sight of him afarre off. Gods bowells yerne within him, towards a beleeving, repenting sinner. It is said of that Harlot, 1 Kings 3. 26. That her bowells yernd, or were hot upon her son. So when the Lord sees a sinner come to him, his bowels waxe hot, and yerne within him, Ier. 1. 18, 20. Therefore my bowels are troubled for him, I will surely haue mercy upon him. God hath not onely mercy, but bowels of mercy, Luke 1. 7, 8. And these bowells be sounding bowells, or a multitude of bowells, Isay 62. 15. Hee delights in louing kindnesse, Iere. 9. 24. And hee pardons sinne, because mercy pleases him, Micah 7. 18.

4. Fourthly, I see that his Father ran. How rich and abundant mercy had it been in his Father, to haue stood still till he had come at him; but what mercy



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mercy is this, that he will goe towards him, and give him a meeting. Oh mercy, that his Father *ran not from him*; but what mercie call you this, that *his Father runnes to him*? If he would needs goe meet him, why might it not have served the turne, to have walked towards him with a softly & grave pace! No, no: I see that serves not the *Lords* turne. When a sinner *comes* to the Lord, mercy not only *comes*, and goes a footpace, but Mercy *runs*. Mercie comes upon the *wings* Gods *rowling bowels* sets his *feet on running*. That as David speaks of Gods readines to helpe him, when he called upon him in his danger, *Psal. 18. 6, 9, 10. Hee rode upon a Cherub, and did flie, yea, he did flie upon the wings of the winde.* So when a sinner comes to God, Mercy comes to him, not *walking*, but *running*, not on foot, but *riding*, *riding on the wings of the winde*. That looke as Gabriel came with an answer to *Daniels* prayers, *Dan. 9. 21. Hee being caused to flie swiftly*, or with wearinesse of flight; hee not onely came, but came *flying*; not onely *flying*,

*flying*, but *flying swiftly*; yea, so swiftly, as he had *wearied* himselfe with the *swiftnesse of his flight* to make hast. So comes mercy to a man comming to Christ; it is *caused to flie swiftly*, with *wearinesse of flight*. The *Father ranne*: mercy comes full speed. Nay, what a difference doe I see, betweene the *offending sonne*, and the *offended Father*! The *sonnes* pace is, *Hee arose, and came*; he came walking on towards his Father. The *Fathers* pace is, *And he ran*. The son most needed to have *run*, his belly was pincht with hunger; yet he only *walkes*, but the Father *runs*. Bowels troubled with mercy, out-pace bowells pinched with hunger. God, I see then, makes more haste to shew mercy, than wee make to receive mercie, Whilest wee doe but *goe* towards him, he *runs* towards us. Whilest misery goes but a *walking*, mercy comes a *running* pace. God, who is *slow to anger*, *Psal. 103. 8. is swift to mercy*. *Hee ran*. And why then, O my soule, shouldest thou be *slow of heart* to beleeve? up, and run to him, that will

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come *running* with his mercy, and his Christ to thee.

5. Fifthly, I see him *falling upon his neck: and fell on his neck*; that is, hee hugged and embraced him. How! Fell upon his neck, and embraced him! Who would not have been loath to have toucht him? yea, to have come neare him? Is he not in his loathsome stinking rags? Smells hee not of the Swine hee kept? Could a man come neere him, without stopping his nose? Would not a man be ready to lay up his stomach, upon such an imbrace-ment? Certainly, a sinner is a loathsome verminous person, not only clothed in rags, but in stinking and vile rags, *Isay 64.6. All our righteousnesses are as filthy rags.* What then are our *un-righteousnesses*? What loathsome rags are they? and yet let a sinner come to the Lord, and the Lord will fall upon his neck, will hug him, and imbrace him. *Isaac smelt the savour of Jacobs raiment, and hee blessed him, Gen. 27.27.* That was a sweet favour. *The smell of my son is as the smell of a field which the Lord*

*Lord hath blessed* : no wonder that *Isaac* blesses him. But here is one in such an unsavory pickle, that when his Father should *smell the savour of his garments*, one would have thought hee should have *curst him*, because his smell was as the smell of a Swine, as the smell of a Gaole. But yet for all that, his Father claspes him in his Armes, and blesses him with an hearty welcome. Mercy then, I see, is not squemish, is not nice, and dainty, but let a sinner have beene what he will, let him be as filthy, as unsavoury as he can; yet if once he loath himselfe, God will not loath him; if he once come to God, God will claspe him with the armes of mercy. The Prodigall comes to his Father, with the favour, and in the habit of a loathsome rogue, and yet his Father *fals upon his neck*. O the stupendious and astonishing mercies, and goodnesse of God, to a sinner that comes unto him! And will God thus imbrace a Prodigall in his loathsome ragges, and will hee not imbrace him much more afterwards, when hee hath put the best robe



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upon him? Oh the welcome then that they shall finde with God, that have put on Christ, and are clothed with the sweet smelling garment of their elder brother, that have the whole raiment of Christs Righteousnesse upon them!

6. Sixtly, but yet behold a greater wonder than all the rest. I see him *kissing his sonne*. *And he kissed him*. Who could have brooked to have imbraced a person in so filthy a pickle; much more, who could have brooked to have *kissed* such a one? What! *kisse* those lips that had been lately lapping in the Hogs trough! *Kisse* those lips that had so often *kissed* those base and baggage Harlots of his! *Kisse* him! A man would have thought he should rather have *kickt* him, than have *kist* him: and yet his Father *kisses* him. There is a passage somewhat like this, Gen. 33. 4. *Esau ran to meet Iacob, and imbraced him, and fell upon his neck, and kissed him*. A stronge and a wonderfull thing, that he that had threatned to *kill* him, and came now upon that errand,

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to kill him and all his, that his heart should so strangely be altered by God, that *killing* should be turned into *kissing*. It was very strange that *Esaue* should *kisse* *Iacob*; but it is more strange here, that this Father should *kisse* this Prodigall. It is an observable thing in that place, *Gene. 33. 4.* That over that word *kissed*, in the Hebrew Text, there bee set three extraordinary pricks, or markes, to put the Reader in minde, that he should observe this matter wel, as a very strange thing. Now how much more might three such prickes, nay three times three such markes bee set over this word here, *Hee kissed him!* Here is a matter of greater wonder, worthy greater observation, that such a Father should *kisse* such a son, in such a filthy pickle. It had been much if he might have *kist* his Fathers hand, but he gives him not his hand, but his mouth to *kisse*. Was it not much that Christ would suffer that sinful woman, *Luke 7.* who had defiled her lips with many an adulterous *kisse*, to *kisse* his feet? but Christ gives not his feete,

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but his *mouth*, his *lippes*, to be *kissed* by believing, repenting sinners, *Cant. 1. 1. Let him kisse mee with the kisses of his mouth.* Behold then the ineffable goodnesse of God to all that come to him. Though this sonne a Prodigall, yet his Father *kisses* him, gives him a *kisse*, the seale and pledge of his pardon and remission. See then, O my soule, what here is to excite and stirre up thy faith, and to quicken it mightily. Behold, God hath an *eye of mercy*, he sees afarre off. He hath *bowels of mercy*; Hee had compassion. He hath *feet of mercy*; Hee ran to him. Hee hath *Armes of mercy*; Hee fell upon him, and imbraced him. Hee hath *lips of mercy*; And hee kissed him. Wouldest thou not come to God, if he would *looke* upon thee? Hee will see thee whilest yet a *great way off*. Wouldest thou not come, if God will compassionate thee? Hee will draw forth the bowels of Compassions to thee. Wouldest thou not come to him, if hee would *meete thee*? Behold, hee will *runne* to meete thee. VVouldest thou not come, if God would

would imbrace thee? Loe, he will *fall upon thee*, and claspe thee in the armes of his *mercy*. Wouldest thou not come if he would pardon thee? He will seale thy pardon with a *kisse*. O my soule, up, come to Christ, receive and imbrace him without any more adoe. Thus by considering Gods promises, and weighing his sweet mercies in *Christ*, faith cannot but receive much life and quickning. So may a man doe with other like places, and with promises, whereof the word is full. This shall suffice for instance to direct us, and let us see how much the consideration of the promises would conduce to the quickning of our faith.

2. Secondly, it is not enough for a man to have repented in his first conversion, nor to have renewed it upon some sinne since fallen into; but it is required that before the Sacrament, there bee alwayes a fresh renewing of *repentance*. So oft as the Priests went into the Tabernacle, they washt their hands and their feete; at every fresh entrance, a fresh washing,



*Exod. 40. 31, 32. When they went into the Temple of the Congregation, and when they came neere unto the Altar, they washed, as the Lord commanded Moses.* So must it be here, there must be a fresh washing in the laver of repentance, before the receiving of the Sacrament. And that upon these reasons.

1. First, though we be well washed before one Sacrament, yet before another it is a great deale of soile that our souls gather. Though wee wash our hands well this morning, yet because a man is medling with this businesse, and medling with that worke, it cannot be but his hands will be sullied before next morning againe. Men have many occasions of businesse in the world, meet with many snares and tentations, have many slips, and treadings awrie, and so contracting fresh pollutions there is neede of fresh purgations. We desire at the Sacrament to have Christ make a fresh entrance into our hearts, therefore there must bee a fresh trimming and dressing up of the house; as when wee look for guests, though our houses

houses be tolerably handsome all ready, yet wee doe afresh dresse up our houses for their entertainment, and make them more than ordinarily handsome; every roome is swept, washed, rubbed, strewed. and garnished. How much more should they bee a fresh trimming and dressing up of the rooms of our hearts, for the entertainment of so glorious a guest, as the Lord Christ is? Look as it is said of Sathan in his kind, *Matth. 12. 45: That when hee findes his house swept, and garnished, then he enters and dwells there*; so it is true of the Lord Christ in his kinde, that when he finds his *house swept and garnished, then hee enters and dwells there*. He will not enter into, nor dwell in a fluttish undrest heart. Repentance renewed before the Sacrament, it *sweepes and garnishes* the heart, and so fits it for Christs entrance. The entertainment we should give the saints of God, should be much more given to Christ himself. How should the Saints of God bee entertained? see 3 *Iohn 6.*

*Ἀλλὰ τὸ θεῷ Deo convenienter, saith Bezo.*

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It is a phrase hard to be englished, *Agreeably to God*, as one would say: Christ is *God*, blessed for ever; and therefore when we entertaine him, we must entertaine him *Ἀξίως τὸ θεῶν* with such entertainment as becomes God. Then wee doe so entertaine him, when the heart is swept and garnished. That is done by the fresh renewing of our repentance, when we come to receive him in the Sacrament.

2. Secondly, when we come to receive the Sacrament, wee come to renew our acquaintance with the Lord. Now what it is that helps to bring us into acquaintance, the renewing of that must renew our acquaintance. What is it that helps to bring us into acquaintance with *God*? see *Iob 22. 21, 23. Acquaint now thy selfe with him. If thou returne to the Almighty.* Repentance a great meanes to acquaintance with God, and so renewing of repentance a great meanes to renew acquaintance with God. Since therefore in the Sacrament there is a renewing and a refreshing of our acquaintance with God there

there must necessarily be a renewing of our repentance before the Sacrament.

3. Thirdly, the Scriptures speake of a *sealing with the Holy Ghost*, 2 Cor. 1.22. Ephes. 1.13. *Ye we are sealed with the holy Spirit of promise*, and Eph. 4.30. Now as in Courts, there bee some dayes that are called *Sealing dayes*; so there be some speciall *Sealing times*, and *sealing dayes* in this kind. Sacraments are *seales*, Rom. 4.11. And Sacrament daies are the *Sealing dayes* of the Court of Heaven. So that when a man comes to the Sacrament, hee comes to bee sealed. And therefore in this regard there must bee a renewing of repentance before the receiving of the Sacrament. Otherwise a man is not scaleable, not capeable of the seale and the impression of it. Hard wax will not receive the print to the seale. Before wee put the seale of the waxe, wee first melt the waxe or warme, and so soften it at the fire, and so prepare it for a capacity of the seales impression. So when the heart is melted and is softened, then it is fit to take the seale of the Spirit



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Spirit in the use of the seale in the Sacrament. Now the renewing of repentance before the Sacrament, is a melting, a warming, and a softning of the heart, and a fitting it for the seale. So needfull then and requisite, as the melting or softning of the waxe is before sealing, so needfull is the renewing of repentance before the Sacrament. Many come to the Sacrament, and there is no print or impression made in their heart, there is no appearance of any seale; let such consider whether they did not neglect the softning of their hearts, by not renewing their repentance?

*Quest.* Wherein stands this renewing of repentance?

*Answ.* 1. First, in a fresh examination of our hearts, to find out our finnes and corruptions. We saw before, that we must examine our graces, but that is not all, there must be an examination of our selves, for our sins. That *Lam.* 3. 40. *Let us search and trie our waies,* is to be done in our renewed repentance before the Sacrament. Better we our selves

elves search and make inquirie, before wee goe to the Sacrament, than God should enquire after our iniquities, and make a search after our sins at the Sacrament. *Iob* complaines, *Iob* 10. 6. *That God enquired after his iniquitie, and searched after his sin.* That is a sore thing. We can look for no better at the Sacrament, if we have not done it before we come thither.

2. Secondly, in a solemne *confession* of sinne, with deepe *humiliation* for them. This confession, let it bee full, and bring out thy finnes, as they tooke the vessells of the Temple, *Ezra*. 8. 34. *By number* and by *weight*. By number first. Charge thy selfe impartially with all the finnes thou canst recall. So let thy confession be full in regard of *enumeration*, *Levit*. 16. 21. *All their iniquities, all their transgressions.* Then by weight; so let thy confessions bee full in regard of *aggravation*, make them as great and as foule in their natures and circumstances, as thou canst, *Psal*. 25. 11. *Psal*. 40. 12. *2 Sam*. 24. 10. And thus haply may wee understand that



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that place, *Levit. 16. 21. He shall confesse all their iniquities, & all their transgressions in all their sins*: not onely their sin, but all their transgressions in their sins that is, he shall not onely confesse their sins, but he shall aggravate their sins, by laying open how many transgressions were wrapped up in their severall sins, & how many transgressions were in the severall circumstances of their sins. The laden soule is called to come to Christ, is promised ease & refreshment: & this promise is made good in the use of the Sacrament. As therefore wee would bee in the number of those whom Christ calls, and to whom hee promises ease and refreshment; yea as wee would have this ease and refreshment in the Sacrament, so come with laden soules as much as wee can. The heavier and the weightier wee make our finnes in our confessions, the likelier they are to *unloade* us. [And let thy confessions bee with deepe humiliation; let them bee *dolorous confessions* with griefe and sorrow for sinne, and from a sight and sense of it. Labour to see

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and feele thy sinne, and sight and sense of it will worke sorrow for it. Sight helpes to sorrow. As in that case, *Lam. 3. 51. Mine eye affects mine heart:* so is it true in the sight of sin: the eye that sees sin, affects the heart; feeling of sin helpes to sorrow. The weight of it felt, will bring the heart to sorrow in confession. *Dauids* confession was with sorrow, *Psal. 38. 18. I will declare, that is, confesse mine iniquity.* But how shal his confession be qualified? *I will be sorry for my sin.* How comes he by his sorrow? Surely by that, *Ver. 4. For mine iniquities are gone over mine head, as an heavie burthen; they are too heavie for me.* What can make the heart more heavie, than when it feesles the heaviness and weight of sin? So should a man carry himself in his confession before the Sacrament, as *Ephraim* did in that confession of his, *Iere. 31. 18. I have heard Ephraim bemoaning himselfe.* Make thy confessions before the Sacrament, *bemoaning* confessions. Let our confessions be never so long and so large, never so exact and particular, yet



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yet if done without sorrow, it is but an *historical* confession. It is all one, as if a man should come and tell God a story, or a long tale of his sins. God doth not requite our confessions before the Sacrament, to tell him that which hee knows not, hee knows our sins better than our selves, but that in our confessions wee should have our hearts sorrowfully affected for them. Bee sure therefore before thou come to the Sacrament, to renew thy repentance in confession: one sweet advantage shalt thou have by it amongst others, and that is this; our selfe-accusations in our confessions will be a prevention, and a disappointment of Satans accusations against us. The devill even at the Sacrament, will be laying in against us; it is good therefore to take a course to defeat him, He will be pleading against a man, *Lord*, shall this man bee welcome to thy Table? Shall hee receive the benefit of thine Ordinance? He hath done thus and thus; I can lay to his charge these and these sins. Thus by his accusations will he seek to put in

in a barre against a blessing upon us. Now when a man before the Sacrament renewes his repentance, and hath in his confessions brought in the accusations against himselfe; Satan is prevented: for then we doe, as I may say. furnish the *Lord* with an answer to stop Satans mouth: for then will the *Lord* be ready to answer for us, Why Satan, thou accusest this man of nothing, whereof hee hath not already, to the full, accused himselfe; hee himselfe hath accused himselfe of all this already. Thou comdest too late, all thine accusations shall bee no barre to my blessing. The elder brothers nose swels at his Fathers kindnesse and goodnesse to his prodigall brother, and therefore *Luke 15. 30.* He rips up all his courses, & throws the filth of them in his face, that he was one that had devoured his Fathers *living*, and had spent it among *Harlots*. And this he doth now whilest they are at the Feast, at the fatted Calf, and good cheere. Yet all this doth the prodigall no hurt, the musicke ceases not, the Feast is not broken off, nor he

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Præventus Diabolus in accusatione, ultra nos accusare non poterit. Et si ipsi nostri simus accusatores, proficit nobis ad salutem, si vero expectemus ut a diabolo accusemur, accusatio illa nobis eadit ad poenam Orig. Hom. 3. in Levit.



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thrust out of doores againe. And how comes it about that all this did him no hurt? Because the Prodigall had prevented his brother, he himselfe had accused himselfe to the full in his confessions, when he came to his Father: and so by his owne confession, had tooke out the sting & poyson of his brothers malicious accusation. So that his brother comes too late now, the Feast, and the merriment goe on neverthelesse. So will the devill be snarling against, and picking quarrels against men, even in the Feast time; but hee comes too late to doe them hurt, if they themselves have first put in the bills of their owne inditements against themselves in their confessions before their comming to the Sacrament.

3. Thirdly, in *judging and condemning* our selves. The duty instanced in *S. Paul, 1 Cor. 11.* especially in judging our selves unworthy the favour and honour of comming to the Lords Table. *Lord, I am not worthy, sayes the Centurion, that thou shouldest come under my roofe.* So should wee acknowledge

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our utter unworthinesse of comming under the rooffe of *Gods* house, much more of comming to his table. VVe should judge our selves unworthy of such fellowship with God. And the more unworthy wee judge our selves; the worthier guests shall wee be in the *Lords* acceptance. And thus must our faith and our <sup>renew</sup> acceptance be renewed, before our comming to the *Lords* Table.

## CHAP. XVII.

*Excitation of earnest desires after Christ and a strong expectation to receive him and his benefits.*

**T**He forth thing to be done in *actual preparation*, is the *excitation* and stirring up in our selves *strong and earnest desires*, that we may come with enlarged hearts and affections, with hanging and thirsting desires after Christ in his Ordinance, and after the Ordinance in which Christ is to bee had. This is the *due Order* that



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God requires; hee that comes thus, comes in due Order. So should men come to the Sacrament, as Christ to that Passeover, *Luke 22. 15. With desire have I desired to eat this Passeover with you*: that is, I have exceedingly, earnestly, and heartily desired to eat it with you; not desired it, but *desired it with desire*. Single desires will not serve the turne, but a man must come with *desiring desires*, with double desires, with earnest and strong desires, that will seeke God after the due Order. God must be sought after the same Order in the Sacrament, as in other his Ordinances. After this Order must God be sought in all his Ordinances, *Psal. 63. 1 O God, thou art my God, early will I seeke thee*. There is the duty of seeking. He will seeke God in his Ordinances, in his Word, Worship, Sacrifices, &c. Well, but after what Order will he seeke him? *After the due Order*. How is that? with longing, thirsting, enlarged desires of spirit, *My soule thirsteth for thee. my fl sh longeth for thee*. Then comes a man to Gods Ordinances, and so to the

the Sacrament in due Order, when he comes with these thirsting, longing desires. So should a man come to the Sacrament, as a hungry man comes to his meat, as a thirsty man to his drinke. A man that is hungry, is not only willing to eat, a man that is thirsty, is not only willing to drinke, but he strongly longs after his meate, and drinke; with desire he desires it, and thinkes it very long till he have it. In the Sacrament there is not only foode, but a feast, such a Feast as that *Isay* 25. 6. If an hungry man will long after *foode*, what will he doe after a Feast, after a Feast of choice dainties? How needfull this disposition is, appeares by these things.

1. First, only such are invited to the Sacrament, as are invited to come to Christ: for what come they to the Sacrament for, but to come to *Christ*. Now they onely are invited to come to Christ, and they onely are fit to come to Christ, that doe hunger and thirst after him with enlarged desires, *Isay* 55. 1. *Iohn* 7. 37. *Apoc.* 22. 17. So must they bee qualified that will receive



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Christ, and so must they be qualified also that will receive him in the Sacrament. It is cheerely comming to the Sacrament, when a man knowes hee shall be welcome. He shall be sure to be welcome that is invited, and the desiring, hungry, thirsty, enlarged spirit, is undoubtedly invited.

2. Secondly, to such only is the end of the Sacrament made good. As such are onely invited, so such are onely fed and feasted. VVhat come we to the Sacrament for? Come wee not to bee made partakers of the good things there prepared for us? God, he prepares, and *makes ready* for us. *Mat. 22.*

4. And when we come, we come to eate the good things God hath prepared, and made ready for us. Now if wee would eate those things which God hath prepared for us, we must come prepared with hunger, thirst, and desires after these things. And when we come thus qualified, we shall be sure to meet with a blessing, and to feed upon that which God hath prepared. God that would have men *deale their bread*

to the hungry, *Esay 58.7.* will certainly himfelfe much more deale bread to an hungry foule, *Pfal. 107.9.* For he satisfieth the longing foule, and fills the hungry with goodnesse. Do we not come to the Sacrament to be filled, to be satisfied? would we not be loath to be sent away lank and empty? They that come with longing foules, shall be sent away with satisfied foules. *Esa 44.3.* I wil powre water upon him that is thirsty, and floods upon the dried ground. Not drop, but powre, not a shewre, but a flood. So liberally God answers hungring & enlarged desires. There is a phrase, *Esay 58.10.* If thou draw out thy foule to the hungry. When men come hungry to his Ordinance, God wil draw out his soul to satisfie the. We shall see it made good in *Dauids* case, *Pf 63.1.* My foule thirsteth, my flesh longeth. What came of it? Did he long in vaine? Did he lole his longing? No: but *Ver. 5.* My foule shall be satisfied as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips. So abundantly should his heart be satisfied and cheered, with the fat and sweet



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Ecce, pau-  
per venio  
ad te divi-  
tem, miser  
ad miseri-  
cordem, ne  
recedam  
vacuus, vel  
contemp-  
tus. Esuri-  
ens incipi-  
o te quæ-  
rere, ne de-  
serar a te  
jejunus.  
Famelicus  
accedo, ne  
recedam  
impastus.  
Et si ante-  
quam co-  
medam  
suspiro, da  
vel post  
suspira ut  
comedam  
August. li  
medit. c. 39.

of Gods Ordinances, that hee should breake out into the praises of God, What an excellent thing is it to taste the marrow and fat of Gods Ordinances ! much more to feed on it ! much more to feed unto fulnesse and satisfaction ! whose teeth would not water after such curious delicacies ? Bring longing, hungry enlarged desires, and fat, and marrow shall bee our portior. For herein hath spirituall hunger an advantage above bodily. Bodily hunger a man may hunger withall, and yet his hunger helps him to no meate nor satisfaction: but spirituall hunger doth, as having the promise of satisfaction. Christ out of his compassion will liberally relieve all hungry soules that with desire seeke after him. Excellent is that place, *Matth. 15. 32.* *Then Iesus called his Disciples unto him, and said, I have compassion on the multitude, because they continue with mee now three dayes, and have nothing to eat, and I will not send them away fasting, lest they faint in the way.* He that would not out of his compassions send away the multitude  
with

with fasting bodies, least they should faint; how much more, thinke wee, will he compassionately regard an hungry soule, and not send it away fasting from the Sacrament, lest it should faint. Christs compassion will not suffer him to send away an hungry soule fasting. Alas, he knowes it would faint if it should come empty, and goe away empty; if it should come hungry, and goe away hungry.

3. Thirdly, the more strength in our desires, the more hunger in our spirits, the more abundant and the more plentiful satisfaction. The more our hearts are enlarged in our desires, the more Gods hand will be enlarged in his bounty, *Psal. 81. 10. Open thy mouth wide, and I will fill it. God hath an open hand, for all that have an open mouth. God hath a hand wide open, for such as have their mouthes wide open. A mouth wide opened, shall be a mouth full filled. A wide mouth shall bee a full mouth. God will enlarge himselfe to all that come to him with enlarged hearts. Gods admeasurements of grace*  
and



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and spirituall good are suitable to mens enlargements and dilatations of their spirits. Three things fit a Vessell to receive a great measure of liquor. 1. When it is of *large capacity*. A small Vessell may be filled, but yet a small Vessell cannot have so much infused into it, as a Vessell that is of larger capacity. The larger the bucket is that is let downe into the Well, the more water it brings up. 2. When it is an *open Vessell*. Though a Vessell be of sufficient capacity, yet if the *Vessell be shut*, and the mouth of it closed up, though it be throwne into the Sea where there is water enough, yet it fills not. 3. When it is *wide open*. Though the mouth of a *Vessell be open*, yet if it be not *wide open*, it doth not fill so readily. Take a Bottle, or a narrow-mouthed Glasle, and dowe it under the water, & yet it may be pulled up again with little or no water in it, though it be of great capacity, because the narrownesse of the mouth hinders the ready and quick passage of water into it. A *wide-mouthed Vessell*, as a Paile or Bucket, is no sooner under

der water, but it is instantly filled, because the mouth of the Vessell is *wide* and *broad*. So when we come to Gods Ordinances, to the Sacrament, we should come so as to be filled, we should come to get as liberall largesses as possibly we can. The way to doe that, is to have our hearts vessels of competent *capacitie*, to have them *opened*, to have them *wide opened*. The way to doe these things, is to have our hearts enlarged with hungry and longing desires. Such enlarged desires *open the mouth*, and *open it wide*; and when our mouthes are opened, God will *open* his hand, his *filling* hand. As therefore we desire to have the *Lord* fill our mouthes when we come to the *Lords Table*, so let us get our mouthes *wide open*. VVhen wee come to the Sacrament. Why come wee? Is it not that wee may eate our *fill* of Christs body? and drinke our *fill* of his blood? Is it not that wee may goe from the *Lords Table* as Christ went from *Iordan*, *full of the Holy Ghost*? As we desire to have *full mouthes*, so let us bring *opened*, *wide-*



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*wide open mouthes.* When men come to the Sacrament with hearts enlarged, and hungry desires, *Christ* will give such a Commandement to the Sacrament, as he did to those servants concerning the water pots, and it shall doe as they did, *Iohn 2. 7. Iesus said unto them, fill the water-pots with water. And they filled them up to the brim.* So in this case will Christ say, Loe, here be men come with enlarged hearts, with earnest and strong desires, I see they have *opened their mouthes wide*; fill them with my spirit, with my vertues, and efficacies, fill them with spirituall strength against their corruptions, fill them with power to walke in obedience: and upon this command of Christ, the Sacrament shall empty it selfe with an abundant blessing upon their soules, yea, it shall *fill them up to the brim.* What an happy thing is it to be *full, brim-full* of Christ? A mouth wide open, will be a meanes to fill the heart full, *brim full* of Christ. That man comes happily to the Sacrament indeede, that can say after his being at the

the Sacrament, as they did in that case, *Psal. 126. 2, 3. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof wee are glad.* Now, wouldest thou be able after a Sacrament to say, When I was at the Sacrament, then was my *mouth filled* with laughter, my *tongue* with singing, and mine *heart* with spirituall comfort and joy; The *Lord* hath done great things for me, whereof I am glad. Wouldest thou at a Sacrament be able thus to say? VVhy then when thou goest to the Sacrament, *Open thy mouth*, and *open thy mouth wide*, and God will fill thy *mouth* with laughter, and thine *heart* with spirituall joy. It is true, that a great many goe from the Sacrament and their mouthes are not filled with laughter, but with complaints, with sad complaints of the little good they receive at the Sacrament. Many come from the Sacrament with empty mouthes, empty hearts. And what may the reason of it be? Is not God as bountiful as he was wont to be? Yes surely:



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surely, hee is the same God that ever, his hand is not shortned; but the very reason is, that men come with *shut mouthes*, or at least, with their mouthes but *narrowly opened*; and *shut mouthes* and *narrow mouthes*, must needs be *empty mouthes*. We *open* not, therefore God *fills* not; wee *open* not *wide*, therefore God *fills* not *full*. Is the Sea empty, because a *stop* Vessell is not filled when throwne into it? Is there no water in the River, because a narrow mouthed Vessell brings up so little? Surely there is a sufficiency of all spirituall good, in Christ a *fulnesse of blessing* in Gods Ordinance: all the fault is in our own indisposition, we come with dead livelesse, formall, narrow, strait, and closed hearts, and that is the very bane of the businesse, see how S. Paul speaks to the *Corinthians*, 2 Cor. 6. 11, 12. O ye *Corinthians*, our mouth is open unto you, our heart is enlarged, ye are not straitned in us, but ye are straitned in your owne bowels. So sayes Christ: O ye sons of men, mine hand is full, mine hand, and mine heart is open unto you,  
mine

mine Ordinance in the Sacrament is open unto you; that is not straightned in its owne nature, but it is ready to powre out it selfe to you. What is the matter then that ye goe away so empty mouthed? yee are *straitned* in your owne *bowels*, you have not *opened mouthes*, nor *inlarged hearts*. Certainly if men could come to the Sacrament, as *Hannah* did to that service of Thanksgiving, 1 *Sam.* 2. 1. it would bee farre otherwise with us; *Mine heart*, saith shee, *is enlarged over mine enemies*. So if we could say, mine heart is enlarged towards my *Saviour*, my desires and hunger is enlarged after him, we should then find Gods hand sutablely enlarged to our hearts.

*Quest.* But how should a man get his *mouth wide opened*, how should he get his desires thus enlarged after Christ?

*Answer.* 1. First, get a sense and a sight of Christs worth, and thine owne wants. Offer meate and drinke to a man that is full; and he will not open his mouth to receive it, *The full despises the honey-combe*; but let a man  
alone



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alone till his stomacke be empty, and when once he feeles the pinches and twitches of emptinesse, and when once he feeles the want of meate and drink, and so begins to prize the worth of it, he will quickly open his mouth, and open it wide, readily, and greedily too, if foode be presented to him. Such a sense of the want and the worth of Christ, would open our mouth wide indeede. There is nothing so shuts up our mouthes as our senselesnesse of our wants, and the worth of Christ, The pincht Prodigall can thinke upon, and desire the bread in his Fathers house. Labour therefore to affect thine heart with the sense of the want of Christ; labour to feele how miserable thou art without him; labour to see his riches, excellencies, and all his allsufficiencie, these things would be as keyes to unlock and open our shut mouthes.

2. Secondly, labour in private, before you come to the Sacrament, by your owne indeavours, to stretch and widen your mouthes, Strive by much prayer

prayer to get thine heart enlarged. Enlargements of the heart in private prayer, will fit the heart for enlargement in the Sacrament. One duty affords contribution to another, and one duty disposes to another. Labour to have thine heart enlarged by private meditations, and working upon the promises. This is that which is the mischief of all, Men put off the work of opening their mouths, till in a manner they be opening their mouths to receive the Elements, and having the worke then to doe, they are so shut up in hardnesse, and deadnesse, that they cannot by any means open their mouths at all. The heart will not on a sudden, and at a becke, be brought into a Sacramentall frame; it is a worke that will aske time and paines. The opening of the spirituall mouth, and the widening of it, is not so soone, nor so easily done, as the opening of the bodily mouth. It is a worke that must bee done gradually, and with some striving before hand. It will aske much prayer. The same God that must fill them, it is even he that

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must open them, and therefore he must be sought to earnestly. It wil aske much meditation and struggling in private. A man that would make a bladder capacious to hold spices, he blowes it, and rubs it, and blowes and rubs it many times over, and all to make it the larger. If a man were promised, that on such a day he should have as much money as his purse would hold, how would he every day before be stretching, and reaching his purse, that by little and little he might stretch it to such a bignesse and capacity, that it might receive a great summe. If therefore thou wouldest have thy heart capacious and large at the Sacrament, be often before the Sacrament struggling with thine owne heart, and get it well enlarged by the serious use of private helps. Our customary formality undoes us. When wee should bee eating and drinking, then have we our mouths to open. How can they cate and drink, whose mouthes are not opened? It is said of Solomon in another case, *Eccl. 4.29* God gave Solomon largenesse of heart,

heart, *as the sand that is on the Sea shore.* It is said of Hell, *Isay 5. 14. That Hell hath enlarged her selfe, and opened her mouth without measure.* Now if it were thus with our hearts, that we had largesse of heart, *as the sand on the Sea shore,* if our hearts were enlarged, and our *mouthes opened without measure,* yet were there abundantly enough in Christ to fill our hearts, and satisfie the hungry desires of our soules: our desires cannot exceed Christs riches, nor Gods bounty, hee is able to give above all that wee can *aske or thinke:* and therefore let us labour with all our might, for a distention, and a dilatation of our hearts and desires, stretch, and widen them to the utmost we possibly can

*Object.* Men seeme generally to have these enlarged desires, this hunger and thirst; for how desirous do men seeme to bee to come to the Sacrament, and how wondrous ill would they take it to be kept backe?

*Ans.* There be false hungers, and false thirsts, false desires. 1. There is a desire that comes from *custome and fashion.*



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It is the cuſtome of the time, or the cuſtome of the Towne, and by any meanes they will bee neighbour-like; and becauſe others goe to the Sacrament, they muſt needs goe too. It is not any deſire of Chriſt, nor any hungring after him in his Ordinance, that drawes them on, but onely a deſire to doe as others doe. You ſhall ſee many deſire to goe to a feaſt, whether they ſee all their neighbours goe, and will take it exceeding ill, if they bee not invited; not becauſe they want a meales meate, or becauſe they greatly care for the cheere, but becauſe the reſt of their neighbours goe; and it would be ſome diſgrace to them to bee left out; and therefore are very deſirous to goe, though they weigh not the cheere a whit, when they come there. 2. Secondly, there is a deſire that comes from ſuperſtition. Many have a ſtrong conceit, That the very deede doing, what ever they be that doe it, and how ever they doe it, will worke wonders with them. They are perſwaded, that if they doe but receive the Sacrament,  
that

that they shall receive some good thing, though they know no more than the post, what good thing it is that is to be received. This is a *superstitious thirst*. 3. Thirdly, there is a *true thirst*, and a *right hunger* indeed. And this is discerned and distinguished from the other by these things.

1. First, by the *Object* of it, for it is directly carried after *Christ*, fellowship, and communion with him, and fruition of him and his benefits, *Psal. 42. 1, 2. My soule panteth after thee, O God, my soule thirsteth for God, for the living God, when I shall come and appeare before God?* This neither doe ignorant nor superstitious persons doe. Experience proves it, for when they are questioned withall, what makes them desirous to come to the *Sacrament*? either they can give no reason why they desire to come, or else never give any such reason as this. Their desires, at the best, are but after the work and the performance, beyond which they never look.

2. Secondly, by the *grounds* of it: for the grounds of true desires, 1. Either



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a sense of the want of Christ, a *selfe-emptinesse*. Want of drink makes men thirst, want of meat makes men hunger. So true desires come from the sense of a mans owne wants and emptinesse, which can only be supplied, and satisfied by Christ. 2. Or else from the sense of former sweetnesse and goodnesse of Christ in the use of the Ordinance. A man hath formerly received the Sacrament, and in the use of it hath found abundance of sweetnes in communion with Christ, hath found pardon sealed, faith strengthened, hath found his heart enlivened, & enlarged, hath gotten some power against his lusts, some strength unto obedience: and having formerly received some good by it, this quickens and stirres up his desires and makes them the more vehement after Christ and his Ordinance. But with ignorant and superstitious persons, it is not so. It is neither a sense of present wants, nor feeling of former benefit, that moves their desires to come,

3. Thirdly,

3. Thirdly, by the *qualities* or *properties* of it. They are these:

1. First, an holy kinde of impatience in the want of the Ordinance. - A man in bodily hunger & thirst, growes impatient in case of delay, thinks every minute seven, till he come where he may have that which wil satisfie. True desires, specially in case of delay, think long, till they bee at the Ordinance where Christ is to bee had. It is not once in a yeare will serve his turne. An hungry man eates oft, a thirsty man drinks oft, and thinkes long till hee comes to his meate, and drinke. It is so here, *Psal. 42. 1, 2. My soule thirsteth, when shall I come?* Not so with ignorant, formall, and superstitious ones. Let all bee but agreed to stay from the Sacrament, and once in a yeare will richly suffice them.

2. Secondly, nothing quiets the heart, nor can stil the craving desires of it, but injoyment of Christ in his Ordinance. When a man is heartily hungry, and thirsty, nothing satisfies him but meate and drink. Give him what else you wil,



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yet still he craves meate and drink. So give a man what you will, that desires Christ in the Ordinance, yet his soule is not quiet and satisfied: Give him the Ordinance, yet if hee have not Christ in the Ordinance, his desires are not at quiet. Formality, and superstition, let them but doe the outward worke, let them but receive the outward Elements, though they receive nothing at all else, yet they are well a-paid, and their spirits highly well contented. They think themselves as well as a Sacrament can make them.

3. Thirdly, great and sweete contentment in the use of the Ordinance. What sweet contentment doth an hungry man finde in eating his meate, in drinking his drinke, *Judges 15. 19. When hee had dranke, his Spirit came againe and hee revived, Prov. 25. 25. As cold waters to a thirsty soule, so is good newes from a farre Countrey.* The Proverb implies a great deale of contentment, that a thirsty man takes in drinking cold waters. No such sweet finds formality, or superstition, in the use of the

and an expectation to receive him.

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the Sacrament. And so much may suffice for this fourth thing.

5. The fifth thing to be done in a ctuall preparations is, *To raise up in our selves, and to come with a strong expectation of the benefits to be received in the Sacrament.* There be excellent and precious things to be received in the Sacrament. As in the institution we have a commandement to *eat* and *drinke*, *Take and Eat*: so wee have a promise from Christ of excellent things to be dispensed in this Ordinance. *Take and Eat*: why, what if we take and eat? what shal we take, & what shal we eat? What 'is it that it is to be had in the use of this Ordinance? *This is my body. Drinke ye all of this*; What shall wee drink? *This is my blood.* So then Christ in the Institution of this Sacrament, hath promised that worthy receivers shall eat his body; shall drinke his blood. In the Sacrament Christ tenders his body to be eaten, and his blood to bee drunke; and promises, that hee will give those things to the faithfull receivers. Now then when we come to  
the



**Chap. 17.** the Sacrament, we should come with an expectation to have these promises made good, we should come with a full account to receive these things promised. When *Peter* and *Iohn* went up to the Temple, the Creeple asking an almes of them, *Acts. 3. 4.* they fastning their eyes on him, said unto him, *looke on us.* And the text sayes, *hee gave heed unto them, expecting to receive something of them.* And his expectation was not disappointed, *hee received something*, and a better thing than hee expected. When we come to the Sacrament, we should give good heede to the Sacramentall promises, and should have a fixed eye upon them, *expecting to receive something from them*, and from the Ordinance. And surely such expectation of ours should not bee disappointed. If we come with expectation, God would never send us away without satisfaction in our expectation. We never find any that came to Christ to be healed, or holpen in any kinde, but they came to him with a strong expectation to receive the benefit, they came

came for. If a Leper came, hee came with *expectation* of cleansing. If a blind man came, he came with *expectation* of his sight. If a lame man came, he came with *expectation* of the restitution of his limbes. And we never reade in all the Gospell, that ever any man that came with an *expectation* of any good from him, was turned away with his expectation deceived. *If I have caused the eyes of the Widdow to faile*, sayes *Iob*, Chap. 31. 16. Poore widdowes, that were oppressed & wronged by others, or that were in want, and needed succour, they came to *Iob*, and they came to him with expectation, that he would assuredly pleasure them. Their eyes were to *Iob*, and *Iob* seeing that they came to him with such an *expectation*, he by no meanes would cause the *expecting* eyes of the widdow to faile. If we would so come to the *Sacrament* with our eyes to Christ, and to his promises, expecting his making good his promise to us, he would not cause our eyes to faile. Thus therefore resolve, Christ hath promised to give in the Sa-



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Sacrament his body and his blood, to give the benefits of his death, hee hath promised to seale pardon, to manifest himself, to give power against lusts, &c. I will therefore now goe to this Ordinance, with a particular expectation of such and such a particular blessing, as my soul stands in need of. And most sure it is, that the want of this duty proves very prejudiciall to us. How come many from the Sacrament without any benefit, or good at all? How falls it out so? they have as much as they expected; as they went *expecting* nothing; so they come away *receiving* nothing. God will not drop down his blessings upon oscitant and negligent hearts. We our selves will not give unto others, where wee know there is no such thing expected from us.

C H A P.

CHAP. XVIII.

*God to be sought in speciall manner by prayer, before the Sacrament.*

**T**Here remains now only the sixth and last thing to be done in actual preparation, and that is the solemn and serious *seeking of God in prayer*. Indeed prayer is a common preparative duty to all services of God, yea, to all workes we take in hand, Col. 3. 17. *And whatsoever ye doe in word or deed, doe all in the Name of the Lord Iesus; that is, calling upon the name of the Lord, and seeking first to him by prayer.* It is laid to their charge as a great sin, *Isay 30. 2. That walke to goe downe into Egypt, and have not asked at my mouth.* No businesse, especially busines of weight and concernment, should bee undertaken without prayer. And what businesse of greater weight, what businesse wherein we stand so much in neede of God, and his help, as is the worthy receiving of the Sacrament? If common and ordinary businesse must not be medled withall



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withall without prayer for direction and blessing, how much lesse should this great businesse of receiving the *Sacrament*? How needfull a duty this is, will thus appeare:

1. First, this duty neglected, it will cast a dampe upon all other our preparations. This failing in the last act, will marre all that hitherto wee have done, neither can a blessing be expected upon all the rest, in the want of this. Wee know *Solomons* Proverbe, *Proverb. 16. 1.* *The preparations of the heart are in man, but the answer of the mouth is from the Lord.* The meaning of it is, that though a man have studied hard, and have well provided and prepared himselfe what to say, yet he hath need of Gods helpe, to deliver the thoughts of his minde, and that a man cannot *bring forth* his Conceptions without the obstrerication of Gods assistance. A Minister, when hee is to preach, spends time in preparation for the work, now when he is thus prepared, yet he needs the help of God for a *doore of utterance*. Is it not therefore exceeding

exceeding necessary for a Minister, though he have ever so well prepared himselfe by study, to seeke to God by prayer? *that utterance may be given unto him, that he may open his mouth,* as S. Paul desires to bee prayed for, *Ephes. 6. 19.* Though a man by study be well & sufficiently provided, yet if a man, without prayer to God for his assistance, should up into the Pulpit, might not such an one feare that his *mouth* might be stopt and God should silence him in the Pulpit? Or could he looke at least that his tongue should so speak, as that the preparations of his heart should goe to the hearts of others? For al a *Ministers* preparations, notwithstanding he stands in need of Gods special assistance, and therefore it neerely concernes him, together with his preparations to seeke to God by prayer, for that help & assistance of his. Just so it is in the case of the *Sacrament*. The preparations of the heart are in man, but yet ability and power to doe the worke at the *Sacrament*, is from the Lord; so that if God help not, and assist not, all preparations come to little.

And



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And it cannot be expected that God should helpe, when he is neglected and not sought to, and intreated to helpe. We need Gods helpe in all things, but specially in holy duties. What was the bearing of the Arke on the Priests shoulders to the receiving of the *Sacrament*? One would thinke there should have needed no such speciall helpe to that worke of bearing the Arke, besides the generall concourse of Gods providence. And yet it is said, 1 *Chro.* 15. 26. *That God helped the Levites that bare the Arke:* yea, it was such speciall helpe, that they offered sacrifices upon it. And if they needed the helpe of God to beare the Arke of the Lord; how much more doe we neede the help of God in this solemne action and service of receiving of the *Sacrament*? And if such need of helpe, is there not then as much need of Prayer? Will helpe come from God without Prayer? Will the Lord helpe us if we seeke not for his helpe? Nothing lesse. Nay, so far from helping us, that wee may rather feare he will curse our performances.

formances. For upon our preparations, before specified, to come to the Sacrament without speciall seeking God in prayer, what is it better than a trusting in our selves, and in our preparations? Assuredly God will blast all selfe-confidences, and all confidences in our own preparations. Therefore never thinke thy self duely prepared, till to all the rest thou hast joyned solemne and earnest seeking of God by prayer.

2 Secondly, it should bee a mans great care, both to *sanctifie himselfe* to the Ordinance, and to have the *Ordinance sanctified* to him. *Sanctifie yourselves,* sayes *Iosiah,* 2 *Chron.* 36. 6. to the Levites. Now prayer is the way to doe both. It sanctifies us to the Ordinance, and the Ordinance to us, 1 *Tim.* 4. *All things are sanctified by the Word and prayer.* All things, both *persons* to the *Ordinances*, and *Ordinances* to the *persons*, not onely meates and drinkes, but Ordinances, Sacraments are sanctified to our uses by prayer. Where prayer is neglected, neither is the person sanctified to the Ordinance, nor



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the Ordinance to the person.

3 Thirdly, what an happy and a joyfull thing it is, when a man comes to the Sacrament, and it shall as it were say to a man, as *Ananias* said to *Saul*, *Act. 9. 17. Brother Saul. the Lord hath sent me unto thee, that thou mightest receive thy sight, and be filled with the holy Ghost.* So when the Sacrament shall come with such commission to us, how blessed a thing is it? The Lord hath sent me unto thee, that thou mayest receive comfort, and *be filled with the Holy Ghost.* Now there is a course to be taken, that the Sacrament may be sent with such a commission. But what may that course be? Doe as *Saul* did, Verse 11. *Ananias, Goe inquire for Saul, &c. for behold he prays. Saul was praying, and praying hard, and then when hee is at prayer, before Ananias his coming, then God gives this Commission, Goe Ananias, goe thy wayes to Saul, and let him be filled with the Holy Ghost, for behold he prays.* So if men before the Sacrament would spend time in prayer, and be earnest in seeking God,

God, God would give a Commission and a charge unto his Ordinance, God and be effectually and powerfull to such a man, bee a meanes to fill him with the Holy Ghost, for *behold he prays*; and hath before his coming to my Table spent much time in prayer. It was at the Sacrament of Christs Baptisme that *Christs prayer opened Heaven*, and brought downe the *Holy Ghost*, Luke 3. 21, 22. And there is no question, but our prayers at the Lords Supper, would the more easily and readily *open heaven*, and bring downe the *Holy Ghost*, if we did but begin the worke at home in private prayer by our selves.

Upon these considerations therefore let us bee stirred up to bestow much time in private prayer by our selves, before our comming to the Sacrament. Doe in this case as the Prophet speakes in that, *Zach. 12. 12, 13, 14. Every family apart, their wives apart*. We must not only pray when we are met in publike, and joyn with the Minister, but we must pray in our families, pray in our Closets, every Family apart, the Husband



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apart, the Wife apart, the Children apart, the Servants apart, every soule apart by himselfe. And have a speciall care in prayer to put up to God such Petitions as are suitable to the businesse of the Sacraments; yea not onely is God to be sought by frequent and fervent prayer, but when wee finde our hearts more dull and untoward to the worke, it is not amisse to quicken and put more life into our prayers by fasting. It may bee thou hast such hardnesse and deadnesse in thine heart as cannot bee cast out but by fasting and prayer. *Holy fasting* proves an excellent preparative to *holy feasting*. Fasting prayers, will bring feasting joyes. Thus is God in speciall manner to bee sought by prayer. But how this is done is pitifull to consider. Many know not what praying meanes. He that cannot pray, can never receive the Sacrament as hee ought to doe. How rarely is God sought apart in the closet? Or if any prayer bee used, what is it but mens customary formalities that they use at all other times; which no more concerns

concernes the Sacrament, than the riding of a journey, or going to plough, or any other common occasion. There is no putting up of petitions agreeable to the occasion, no begging of those particular blessings that are to be had in the use of the Ordinance. Not one of a hundred thinkes of these things. Urge men to prayer in this kinde, and may they not answer, as *David* to *Saul* when in his armour, 1 *Sam.* 17. 39. *I cannot goe with these, for I have not been accustomed to them.* So they cannot pray and seeke God when they are to come to the Sacrament, because they are not accustomed to these duties at other times. How can they *pray* before they come to the *Sacrament*, that *pray* not at other times? And thus wee now see how wee are to prepare ourselves before wee come to the Sacrament. Now therefore bee wee exhorted to take paines, and to be industrious in the doing of these duties of preparation; up and be doing, and the Lord will be with you. And for our better encouragement to be painfull and in-



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dustrious in seeking God in these duties of preparation, know this, *That God will never bee wanting to true and industrious desires and endeavours.* God will give good and happy successe, sweet and gracious answers, to all such as seeke him industriously in those wayes and meanes that he appoints. *Luke 19. 1, 5.* *Zacheus* had a great desire to see Christ, but yet had great discouragements. The crowde was *great*, and he a *little man*. But his discouragements damp not his desires, but his desires make him industrious against his discouragements. He *runs before, climbs up into the Sycamore, or wild Fig-tree*, gets him a place there, from whence he might see Christ over the heads of the multitude. And what comes of all this? was it labour lost? Was it paines taken to no purpose? No. It proved paines wondrous well worth the while: for doe but see what followed upon it.

1 First, as soone as Christ comes neere him, he lookes up too, and *sees* him. It had beene small comfort to have scene Christ, if Christ had not scene

seene him. They that set themselves to seeke Christ, shall not only *see* Christ, but shall be *seene* of Christ. How many of the multitude see Christ, crowned, and touch Christ, and yet are not once minded, nor regarded by Christ? But *Zachews* who is thus painfully industrious to see Christ, both *sees*, and is *seene*.

2 *Secondly*, He not only sees Christ, and is seen of him, but he *heares* Christ, and heares him call him by his *name*, and in particular to speake to him. For Christ to speake to him, and to speake to him by name, being a man he had never seen before, how must this needs affect and ravish his heart?

3. *Thirdly*, hee *invites* himselfe home to his house to bee his guest, to eate and drinke with him. If he had but barely seene Christ, it had beene some content, he had not altogether lost his end. But that is not all, Christ lookes up to him, casts up a gracious looke towards him. Oh what a sweet comfort is it, to have Christ look graciously towards one! & yet that is not al neither,



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but Christ speaks to him by name, *Zachheus* : as if he had said, Though thou knowest not mee, nor I never saw thee before, yet that thou maiest know that I take speciall notice of thee, and beare a speciall favour to thee, *Loe*, *I call thee by thy name*. The good Shepheard knowes his Sheepe and calls them by name, *Iohn 10*. Know therefore that I call thee by name, and call thee by name as one of my sheepe. This was sweet. If Christ had said no more but this, Well done *Zachheus*, thou out of a desire to see me hast taken paines, now see me, looke upon me thy fill, that had beene sweete; but here is more yet, *Zachheus, come downe*, I will goe to thine house, to thy Table with thee, thou shalt bee my Host, and I will be thy Guest. Since thou hast taken so much paines to run, and climbe, and hast by thy pains overcome all discouragements, come, come downe *Zachheus*, thou shalt entertaine mee, have mee for thy guest, and have sweet fellowship and communion with mee. So sweetly, so abundantly, were *Zachheus* his painefull endeavours re-  
com-

compenced. Oh, what sweet and precious figs doth *Zacheus* gather in this wild fig tree? Who would not *runne* and *climbe*, and clamber with all his might into such a tree, to picke such excellent fruit? When we therefore are to come to the Sacrament, doe we the like. When we come to the Sacrament, would we not be glad to see Christ, to have him looke graciously upon us, to have communion with him, to have him visite himselfe to us, to have him bee a guest in our hearts? Would wee not bee glad to have it thus with us? Surely there is little comfort in the Sacrament, when it is not thus with us. Word and Sacrament both, are but dead and dull services when Christ is not seene in them; when we heare not his voice, see not his face in them. Therefore when we are to come to the Sacrament, looke to that, and provide for it before hand; that when wee are come, we may see Christ, have him see and owne us. But how may that bee done? Set thine heart, first, strongly to desire to see Christ; and then though

thou



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thou may have discouragements, that there is a *multitude* and a *crowd* of duties to be done, and that thy *stature* and strength is very little, and therefore no great hope that thou shouldest get the sight of Christ in the Ordinance, yet for all that, hold on thy desires to see Christ, and *run* before, and get up, and though it cannot bee done without much adoe, yet *climbe up into the Sycamore Tree*, and thou shalt see Christ and have communion with him from the top of that Tree. I, but what is that *Sycamore tree*? what is that *running before*? what is this *climbing up*? It is, out of a desire to see and enjoy Christ in his Ordinance, an industrious paines taking in private duties of preparation, examination, excitation, and renewing of faith and repentance, and striving in prayer with God. This is *running before*, this is *climbing up into the Sycamore tree*. And whosoever takes paines before-hand, in the fore-named and fore-handled duties of preparation, he runnes before, hee climbs up into the *Sycamore*, and shall speed as happily as  
*Zacheus*

*Zacheus* did; and from the top of that *Sycamore*, so painefully climbed, see Christ, and enjoy fellowship with him.

All that come to the Sacrament say they desire to see Christ, and enjoy him there; and yet to how many doth Christ say in effect, at the Sacrament, as the *Lord* speakes to *Ezekiel*, *Ezek. 12.18. Sonne of man, cate thy bread with quaking, and drinke thy water with trembling.* So, Son of man, cate thy Sacramentall bread with quaking, and drink the Sacramentall wine with trembling, Goe, get your wayes home with a drooping, and an heaue heart. But why should they so doe? because they see not Christ, nor Christ lookes not at them, vouchsafes no fellowship with them in his Ordinance. *Go thy way, cate thy bread with joy, & drinke thy wine with a merry heart,* sayes he, *Eccl. 9.7. for God now accepts thy workes:* but contrarily may it be said to many, *Goe thy way, cate thy bread at the sacrament, with sorrow, and drinke thy wine at the Sacrament, with an heaue heart, for God accepts not thy worke,* nor thy service herein.  
Christ



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Christ doth not looke upon thee, doth not invite himfelfe to thee. And what may the reasons of it be? Men say, they desire to see and enjoy Christ in the Sacrament, but they doe not *run before*, they doe not take paines to *climb up into a Sycamore tree*. Their desires are, idle, lazie, slothfull; there is no industrious preparation, no industrious examination, no industrious renewing faith and repentance, there is no industrious praying, and painefull seeking of God before-hand. And hence is our mischiefe and miscariage, *we runne not, we climbe not*, and therefore wee *see not*, so long as *Zacheus* kept on the ground he saw not *Christ*, nor could see him; but when he had *run before* and *climbed*, then he doth more than see him. Our desires keepe on the ground, wee spend no time, we take no paines, the weeke, and the day before, and therefore wee misse comfortable sight of Christ in the Sacrament. But let our desires bee once *running* and *climbing* desires, let them once get up in the *Sycamore tree*, and they shall finde fruit worth the *running*

running and the climbing for, Prov. 27.

18. *Who so keepes the Fig-tree, shall eat the fruit thereof; so, he that climbs the Fig-tree shall eat the fruit thereof.* We must not thinke that these Figs will drop into our mouthes, they must climbe for them that will have them, and climbing is painefull. They that will take *Zacheus* his paines, shall reape *Zacheus* his gaines. A little faith, a faith of as small a stature as *Zacheus*, if it bee industrious, and still take paines before-hand, will helpe a man to great benefit and comfort from Christ in his Ordinance. Though industrious preparation, examination, prayer, &c. bee tedious and wearisome to slothfull flesh and that pretends a *presse* and a *crowd* of earthly businesse that must be lookt to, and a *crowd* of duties to bee done, that will keepe a man off from a possibilitie of seeing Christ; yet all the wearisomnesse notwithstanding, and *presse* of secular businesse notwithstanding, hold thy selfe closely to this worke, there will come that comfort, and that sweet in the Sacrament, that will pay for



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for all. Though it were troublesome to *runne before*, though it were a matter of trouble and difficultie to *climbe* and *clamber* into the *Sycamore Tree*, yet finds *Zacheus* that precious fruit therein, that richly paid him for all his paines. Now besides all this paines in our owne personall preparation, wee must also know that we must have a care to prepare others, as wee stand charged with them, in their severall relations to us. Ministers must not only prepare themselves but must doe their best to prepare their people. As *Iosias* speakes to them, 2 *Chron.* 35 6. *Sanctifie your selves, and prepare your brethren* : so it may bee said to Ministers, sanctifie your selves, and prepare your people: so to Parents, sanctifie your selves, and prepare your children; so to Masters and Governours, sanctifie your selves and prepare your servants and your families. See *Exod.* 12. 26, 27. *It shall come to passe, that when your children shall say, What meane you by this service, that yee shall say, It is the Sacrifice of the Lords Passeover, &c.* And Verse 48. *When*

a stranger shall sojourn with thee, and will keepe the passeover to the Lord, let all his males be circumcised, &c. Such whom it concerned, must look that hee were prepared before he came. Thou therefore that hast others under thy charge, have a care to prepare them, instruct them, direct them, call upon them to have a care to come in due order. If thou knowest any sin or evill in them, admonish them, and advise them to repentance for it, and to a resolution to a reformation of it before they come to the Sacrament. And thus much for preparation to the Sacrament.

*Ob.* But when I have done all that I can, I must say, I am an unprofitable servant. *When ye have done all those things which are commanded you,* sayes our Saviour, *say, We are unprofitable servants, we have done that which was our duty to do.* The Lord then be merciful unto me: for if when I have done all that is commanded me, and when I have done that wch is my duty to do, I must say, I am an unprofitable servant; then how much more must I say it, that am farre short  
of



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of doing all that in this particular I am commanded to doe, and have not done that which is my dutie to doe: I doubt therefore that I may not come to the Sacrament, because I cannot finde my selfe thus prepared; I were better keep away than come, unlesse I were thus prepared. I have done what I possibly can do, but alas how short am I of what is required.

*Answer, 1.* First, have recourse here to that which before was said in the last point of the second Chapter. Labour and endeaour to bee as exactly prepared as possible thou canst, but if thou canst not attaine to that measure and degree of preparation thou desirest, yet if thy heart witnesse to thee that that is wanting in thy preparation, is not from sloth, idlenesse, and lothnesse to take paines, but it is the highest degree that with all thy paines thou art able to attaine unto: I say unto thee in this case, as *Saul* spake to *David* in that, *1 Sam. 17. 37.* *Goe, and the Lord be with thee.* Goe to the Sacrament, and feare not, but that the Lord

Lord will be with thee.

2. Secondly, if indeed thou hast no faith, no repentance at all wrought or renewed in thee, I would in any case advise thee to forbear, *for why shouldst thou destroy thy selfe*, as Salomon speakes in that case, *Eccle. 7. 16.* But now deale uprightly, as in Gods presence, and take heed as well of bearing false witnesse against thy selfe, as against thy neighbour. It is a sin to beare false witnesse against thy selfe, as well as to fore doe thy selfe, and therefore make conscience of it, deale sincerely therefore. Darest thou confidently, and upon unquestionable grounds affirme it, that thou hast no faith, no repentance? I much feare me, sayest thou, that I have not. That is not the point what thou fearest, but what thou assuredly knowest. A man may have much faith that feares he hath none : yea, there may be greatest faith, where there be greatest feares. Thou upon serious examination of thine owne condition, not upon an ignorant selfe-love, darest not for a world, resolutely and peremptorily



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ptorily say, thou hast no faith, no grace, no part in Christ; then take heed how thou upon thy feares forbear Gods Ordinance.

3 Thirdly, if thou have done thine utmost in the sinceritie of thy spirit to fit thy selfe for the duty, and thine heart charges thee, neither with any grosse guilt in thy life, nor with any slothfull formalitie in thy preparation, though thou canst not finde thy selfe so fitted as thou wouldest, yet goe to the Ordinance, if it be upon conscience of giving God obedience. Christ commands the use of the *Sacrament*, *Do this in remembrance of me*. Now though thine owne feares discourage and dishearten thee, and when thou lookest at thy selfe, thou fearest to go; yet if when thou lookest at Gods commandement, & in the conscience of it fearest to stay away, here in this conflict of feares, let this last feare get the victory: and bee more afraid to stay from the Sacrament, in regard of Gods commandement, than to come to the Sacrament in regard of thy discouragement.

Gods

Gods commandement sayes *Goe*, thine owne discouragements sayes *Goe not*. Give obedience rather to Gods commandement, than to thine owne feares. Obedience yeelded to God, out of pure conscience to his commandemēt; yeelded, I say, against discouragements and feares, may bee no whit inferiour unto, nor lesse acceptable than a preparation in a more exact and excellent degree than yet thou hast. Such obedience is most excellent and most acceptable; for that is the most excellent obedience, when there is nothing else to toll and draw us on but onely Gods commandement. When a man findes himselfe in such a frame of spirit, as that he questions not but to meet with comfort, & a good answer at the Sacrament; then possibly not Gods commandement, but that comfort may rather seeme to draw him to the duty. But now when a man hath some discouragements, in regard of the feares of indisposition of his spirit, and yet in regard of Gods commandement, dares not absent himselfe, dares not but goe:



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it is cleare, that such obedience is *pure obedience*, because there is nothing to draw him on but Gods commandment, and that hee doth the duty upon this ground, Because God will have him doe it, and that hee doth it more for Gods sake, than his owne. Excellent is that *Exod. 14. 15. The Lord said unto Moses, speake unto the children of Israel that they goe forward.* Forwards: Why, there was great danger before them, they goe upon a manifest danger, the Sea is before them. As good goe *backward* to the Ægyptians, or as good *stand still* and let the Ægyptians come and put them to the sword, as to *goe forward*. It is but death to stand still, but death to goe backward, and it is no better than death to goe forward. What safety can be expected by going into the Sea? Well, for all this, *speake unto the children of Israel, that they go forward.* Now to goe forward, because God commands it, when nothing but present danger is in sight; was an argument of pure obedience: it was not safety, but conscience of obedience to  
 Gods

Gods commandment, that carried them *forwards*. A man in the truth and sinceritie of his spirit hath done his utmost in his preparation, and yet his heart misgives him that he shall sin to goe to the Sacrament, and that he shall run himselfe upon a manifest danger; speake unto such a man *that he goe forward*, because God commandes him to doe him this service, and his going forward in obedience, being pure obedience, it shall returne him at last as great comfort, as if he had been so prepared as his desire was to have been.

*Object.* I, but my heart is full of feares and doubts; I feare and tremble to come to Gods Ordinance in my feares.

*Answer.* Yet come; Feares in coming are no barre to comfort. Thou mayst come in *feare*, and yet goe away with much *comfort*. See *Marke 5. 33.* the woman fearing and trembling *came and fell downe before him.* And what sayes Christ to her? Verse 34. *Daughter, go in peace.* Shee comes to Christ with *feare*, she goes away in *peace*; shee



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came *trembling*, she goes away *rejoycing*. If her feare and trembling had kept her from Christ, she had missed of that sweete and comfortable answer, *Daughter, goe in peace*. Wee know not what comfort wee deprive our selves of, when we suffer our feares and jealousies to prevaile so far with us, as to keep us from Christ in his Ordinances.

*Object*. But my feare is, that I shall not meet with Christ, nor find him in his Ordinance, and therefore what should I do there?

*Answer*. A man may then meet with Christ, and finde him, when he least of all hopes to finde him. *Mary* meetes with Christ, *Iohn 20. 15.* and supposes he had beene the Gardiner, and accordingly inquires of him as of the gardiner, Where he had laid Christ. But yet before an answer could bee returned her, she turned her selfe from him, for when Christ speaks to her, Verse 16. *She turnes her selfe to him*. Therefore she had turned away frō him, as thinking it a bootlesse businesse to stand talking with him, and inquiring of him  
about

about finding of Christ. And just when she as hopelesse of finding of Christ by him, *turnes her selfe from him*, Christ calls her by her name, *Mary*. So that a man may often find Christ, when he least hopes for it. Therefore though thou hast but little hope to find Christ at the Sacrament, yet *turne not* from it, but come to Christ in his Ordinance; even then when thou least hopest for it, maist thou heare so gracious a compellation from Christ, as may make thy soule joyfully eccho backe againe *Rabboni*.

CHAP. XIX.

*Meditation, and exercise of Repentance  
at the Sacrament.*

A Communion being thus fitted and prepared, and being now come to the Lords Table, it followes to consider, what behaviour is there required of him. It is not enough for a man to dresse, and trim up himselfe in his handsomer apparell before  
Hh 4 he



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hee comes to a great mans table, but there is great care also to be had of that carriage, and behaviour that beseemes such a mans table, and person. Though a man came handsome and cleanly apparelled to a great mans Table, yet hee may there carry himselfe so rudely, so unmannerly, and uncivilly, that he may give great offence. As therefore we must have a care to get our hearts into an holy, and fitting frame before wee come, so no lesse must our care bee to have them in a convenient frame during the time of the whole action. Though a man have bestowed much paines with his heart before his coming, yet if there be not a care of due behaviour in the action, all his former paines may be lost. Though the Priests had been careful to have washed themselves, and to put on their priestly garments, yet might they be guilty of irregularities at the Altar in not placing the wood, or the parts of the Sacrifice in due order, *Leviticus 1.* Therefore as the Apostle speakes in the generall, so it may bee said in this particular,

2 *John*

2 Iohn 8. *Looke to your selves that wee lose not those things which wee have wrought, &c.* So looke to your selves when ye have bestowed a great deale of time and paines in preparation, that by a loose, and carelesse carriage in the dutie doing, you lose not the things you have done. There must be a care therefore of the duties to bee done in the Action, *duties concomitant*. There bee some duties in which the whole congregation joyne together, in which wee must take heed of all loosenesse, and evagation of spirit, especially expressed in idle gazing about, have a care to hold the heart close to those duties in which all joyne together. But I meane not to insist in these. There are therefore some speciall, and personall duties that every one is particularly by himselfe to performe, and those have a speciall care of. The dutie in generall to be done at the Sacrament, is, *The offering up of our selves to God in an holy, and spirituall disposition in receiving of the Supper.* This generall branches it selfe into divers particulars. And they are these.

1. First,



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Meditatio  
 siquidem  
 pascit sci-  
 entiam,  
 scientia  
 cōpuncti-  
 onem, cō-  
 punctio de-  
 votionem.  
 Inter o-  
 pera Aug.  
 l. 3. de Spir.  
 & anima.

I First, solemne, serious and deepe meditation. A leading duty to others that follow, and that which only furthers them. There must be an heart enlarged with godly sorrow for sin, there must be compunction, and contrition of spirit. It is meditation that must fit for it, and bring that, and lay that to the heart which must bruise it. Meditation gives a man a sight, and knowledge of himselfe, of his sinnes, of the riches of Gods mercies in Christ, and such knowledge is it which workes compunction of spirit. We are to be taken up in duties of thanksgiving, and to bee more than ordinarily enlarged therein. There is no such way to enlarge the heart in that duty, as by meditation to heate and warm our hearts. So *Psalme 104. 33, 34. I will sing unto the Lord as long as I live, I wil sing praise unto my God whilest I have my being, my meditation of him shall be sweet, I will bee glad in the Lord.* There is nothing so feedes spirituall joy, and so maintaines and holds up that holy flame that should bee in a mans heart in the duty of

of thanksgiving, as doth meditation. That is the *Oyle* and the *Fuell* that keepes such fire burning. The sweeter our meditation is, the more is the heart prepared and enlarged to praises, thanksgiving, and joy in the Lord. Therefore a speciall duty to be done at the Sacrament is, to take up our hearts with serious meditation. And for the better raising and feeding meditation, it is good when wee are come to the Lords Table, to doe as *Salomon* wishes us to doe in that case, *Proverbs 23.1.* *When thou sittest to eat with a Ruler, consider diligently what is before thee.* Hee advises it for a mans better caution, if he be a man given to his appetite, that he may not be desirous of such dainties as are set before him. But in this case it is good to consider *what is set before us*, to provoke our appetite, and to stirre up in us a longing after those dainties. Consider therefore what is set before thee, what is done before thee. Consider the Sacramentall elements, the sacramental promises, & sacramentall actions. Here then wee see Bread,  
and



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and Wine set before us, and not bare bread and Wine, but the Sacramentall Body, and Blood of Christ: *This is my Body, This is my Blood.* Behold then what a feast God hath prepared for us; such a feast as that, *Isa. 25. 6. A feast of fat things, a feast of wines on the lees, of fat things, full of marrow, of wines on the lees well refined.* Alas! how leane are our soules? What hunger-starved spirits have we? but here be fat things, full of marrow to feed, and fat our lean soules. How dead and dull are our hearts? but here is wine upon the lees, here is wine that goes *downe sweetly, that will cause the lips of those that are asleepe to speake,* that will refresh and sweetly quicken our spirits. Here we see this bread broken, this wine powdered out. Here we see Christ crucified before our eyes; now we see him hanging and bleeding upon the crosse, wee now see him pressed, and crushed under the heauie pressure of his Fathers infinite wrath: Now wee see him in the Garden in his bloody sweat: Now may wee behold him under the bitter conflict,

conflict, with his Fathers wrath upon the crosse. *Behold the man*, sayes Pilate, That is our duty to doe now, by meditation to present unto our selves the bitternesse of Christs passion: *Exod. 24.8. And Moses took the blood, and sprinkled it on the people, and said: Behold the blood of the Covenant.* So here: *Behold the Lamb of God that takes away the sinnes of the world: Iohn 1. and behold the blood* of that innocent, and spotlesse Lambe; yea behold him now shedding his precious blood to take away the sinnes of the world, and looke upon him as the *Scape Goate*, bearing, and carrying our sins upon him. Represent we unto our selves in our meditations, as lively as we are able, all the sorrowes of Christs passion. How prodigious a darknesse was there at Christs passion for three houres together? Surely a speciall end of this darknesse, was to shew the dreadfull and horrible wrath of God against his owne Sonne, now hanging on the crosse, a sacrifice for the worlds sins: was it nothing, or was it but a small matter that God did manifest

Celebrantes cōmōnemur quasi ungulam findens, & ruminans pecus revocare ad fauces, & minutatim commolere Domini-  
cæ institutionis exemplū, ut sēper passio sit in memoria,  
*et c. Cyp. de can. Dom.* Meditatio rūinat livores vulnerū, fixuras clavorū, lanceā acetum persecutorū sēvitiā, Apostolorum fugā, et mortē turpissimā corporis sepulturā.  
*Bern. Hom. de duob. discip. et un. ad Em.*



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fest his wrath against him, by letting loose the tongues, and handes of all his carnall enemies against him, but that the Lord himselfe from heaven would reveale his wrath against the unrighteousnesse of the world, which now lay upon him. Now stood Christ in our stead, we should have suffered the horror of darknesse for ever, even that *blacknesse of darknesse*, as *Iude* calls it. Now Christ undertaking for us, he suffers *darknesse*. And God by this as by a visible signe, would testifie that the *blacknesse of darknesse*, caused by Gods wrath for sin, was upon him. Thereby conceive we in some sort the sad plight, and woful agony in which Christ then was. God causes the *Sunne to shine upon the just and the unjust*, *Mat. 5. 45*. But now, that Christ is a sacrifice for our sins, and to suffer his Fathers wrath for them, he must not have so much as the common comfort of the light of the Sun, but as if he were of all unjust ones the most unjust, the very light of the Sun shall be taken from him, and he bee left in horrid darknesse. Doe  
but

but looke upon Christ on the crosse, under all our sins lying upon him, and how heaue a presse, how ponderous a weight was that? But consider besides this, how many were the paines of his body by their unhumane and barbarous usages? what was the bitter exacerbation of his Spirit, by so many base and ignominious reproaches of all his malignant opposites? what, was it nothing to be scourged? to give his cheekes to the smiters? to be spitefully intreated, to be spitted on, and indure all those outragious insolencies of his enemies before, and at his crucifying? Oh! how bitter were these things? But consider besides all this, to have all the power of Hel against him, and all these Lions, Bulls, Unicorns, and dogs to be taken up, & imployed in assaulting & afflicting him. Oh! how past all conception of the understanding of man was the smart of his misery? Here was *earth* against him; here was *hell* against him. And yet *earth* and *hell* not enough, but *heaven* it selfe against him. After all this, to have God his Father from



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from heaven by his prodigious, dreadfull, and long darknesse, to testifie his wrath against him: here was that which added weight and perfection to all the rest. To be three whole houres together under a visible signe of the darknesse of Gods countenance, under the darknesse of the sense of his wrath, witnessed from heaven, by the darknesse of the Sun: How bitter, and sharpe a conflict was this above al the rest? Thus represent we to our selvs Christ hanging on the crosse; thus, *Behold the Lamb of God* roasting in the fire of wrath: yea, further, after that we have seene Christ thus for three houres space in deepe silence, conflicting in this time of daiknes with all these sorrowes, Now as not able any longer to hold his peace, thinke wee that wee heare him by that formidable cry, manifesting the bitterness, and unutterable extremity of his passion: *My God, my God, why hast thou forsaken me?* All these three darke houres was Christ drinking this bitter cup, and now at the third houres end was he come to the dregs and lees of

of it. This was the sharpest paroxysme and fit of his passion. Now were the envenomed Arrowes of the Almighty shot up to the head in his soule. And how can wee see, and heare Christ suffering all this for us, and not withall in our meditations stand astonished at the haidousnesse and hideousnesse of our sins, for which no other way of expiation could be made, but by this bitter passion of Christ. Behold in the passion of Christ as in a glasse, the greatnesse of sin. Think we sadly with our selves, Surely sin against. God must needs be more than men commonly esteeme it. I could bee no small matter for which the deare Son of GOD did suffer such horrible and dreadfull torments on the crosse. Let we out our hearts therefore here in the meditation of the greatnes of our sins. And withall let we out our hearts especially in the meditation and admiration of such unmatched love and goodnesse as God hath shewen in the work of our Redemption. Labour to comprehend, what is the *breadth*, and *length*, and *depth*, and *height*; and to

I i know,

Ad victimam illā  
pendentē  
in cruce  
nos confe-  
remus. Ibi  
vere contē-  
plabimur  
Deum, ibi  
in ipsum  
cor Deī  
introspeci-  
emus, quod  
sit miseri-  
cors, quod  
nobis  
mortem  
peccato-  
ris, &c.  
Luther. in  
Gen. 19.



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*know and see the love of Christ, which passeth knowledge. What heart is able sufficiently to admire the depth of the riches, the bottomlesse depth, the unfathomable depth of the riches of Gods love and mercy in Christ ! How may we with David cry out : Lord what is man that thou art mindfull of him ? Psal. 8. 4. and, upon a better ground, with Iob, Iob 7. 17. What is man, that thou shouldest magnifie him ? and that thou shouldest set thine heart upon him ? especially, that thou shouldest be so mindfull of him, that thou shouldest set thine heart upon him, as to give the Son of thy love to suffer the cursed death of the crosse, to make us cursed children, firebrands of hell, damned hel-hounds, heires of blessings and eternall life : Is not here matter of meditation and admiration to take up all the thoughts & hearts of men and Angels ? And how should such love fire and inflame our hearts with holy love to God, and Christ ? How should our hearts grow warme, and hot within us ? That as David speaks in another case, Psal. 39. 3*

*Tribue, ut  
concaleat  
cor meum  
intra me,  
& in me-  
ditatione  
mea exar-  
descat ig-  
nis, Aug.  
med. c. 17.*

Mine

*Mine heart was hot within me, whilest I was musing, the fire burned.* So whilest we are thus musing, and meditating of the love of Christ in his passion, the fire should burne, and our hearts should wax hot within us; the fire, and flame of our love to Christ should kindle, and grow hot in our hearts. The view of his passion should work in us an holy passion of *love*. The view of his wounds should wound our hearts with holy, and enlarged affection to him. Follow, and goe along with Christ in all his sufferings in thy meditations. Begin where his passion begun, *Ioh. 12. 27.* follow him thence into the Garden, from thence into the high Priests Hall, from thence into the Judgement Hall, from thence to the Crosse. There is not a passage in all the story that affords not matter of meditation; and not a meditation that may not set forth his love to thee, and kindle thine to him. Thus therefore at the Sacrament should our hearts bee employed in the meditation of Christs death, and passion: and thus should we make that good

Kogo te  
per illa  
lutifera  
vulnera  
tua, quæ  
pallius es  
in cruce  
pro salute  
nostra, è  
quibus e-  
me navit  
pretiosus  
illa sãguis,  
quo sumus  
redempti:  
vulnera  
hãc animã  
meã pecca-  
tricem, pro  
qua etiam  
mori dig-  
natus es:  
vulnera eã  
igneo &  
potentissi-  
mo telo  
tuæ nimis  
Charitatis  
-Confige-  
cor meum  
jaculo tui  
amoris, ut  
dicar tibi  
anima mea  
charitate  
tua vulne-  
rata sum,  
Eccl. Aug. l.  
med. c. 37.



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*Cant. 1. 12. Whilest the King sits at his Table, my spikenard sends forth the smell thereof: that is, whilest Christ had communion with me, my graces were exercised, and manifested themselves, even then whilst I had fellowship with him. As Christ sate at Table, Mary tooke a pound of oyntment, of Spickenard very costly, and anoynted the feet of Iesus, and the house was filled with the odour of the oyntment. So the King sits at his Table, and when we sit at his Table in the Sacrament, wee should cause our spikenards to send forth the smell thereof. That wee doe, when in the Ordinance wee take up our hearts with the holy meditations of the love of Christ, in his bitter passion. Such holy meditations are the smell of the spikenards, and are as pleasing to Christ as Maries spikenard was, that filled the whole house with the odour thereof. This Christ commands and makes it one maine end of the Institution of the Sacrament. Doe this in Remembrance of me, therefore appointed he the Sacrament, that therein wee might in speciall manner meditate*

meditate upon his Passion, and his love to us therein. *David* had a *Psalm* of remembrance, *Psal.* 38. in the title. But for the death of *Christ*, his love in it, and the benefits by it, we have not only some *Psalmes* of Remembrance, as *Psalm* 16.22. and 69. and others, but besides the Lord *Christ* hath to the worlds end appointed a *Sacrament* of Remembrance, that this great worke of *Christs* death, and his infinite love, and mercy therein might above all other workes bee meditated upon, and had in remembrance. One thing especially in the *Evangelist* is worth our notice. Some of *Christs* workes are specified onely by one *Evangelist*, as his turning of water into Wine, as his healing the sick man at the poole of *Bethesda*, his healing that blind man, *John* 9. Some of them are specified by two *Evangelists*, as the History of *Christs* birth by *Matthew*, and *Luke*. Some things are recorded by three of them, as the Institution of the *Sacrament* of the Supper. But as for *Christs* death, and Passion, it is recorded by them all



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four. Onely two write the History of his birth, but all foure the History of his death; without doubt to teach us, that though all Christs workes, and actions are to bee seriously minded, meditated upon, and remembred, yet none so speciall as his death, and sufferings. And therefore specially should his death bee meditated upon at the Sacrament, whose institution was purposely for the remembrance of it. Therefore ought men to make speciall conscience of this duty. How cold and dead a remembrance of Christs death is the receiving of the Sacrament without this serious meditation of the bitterness of his death, and the sweetness of his love therein? Wee make not good the end of the Sacrament without it, yea wee as much as in us lyes make the Sacrament but a dumb shew. What remembrance is there of *Christs* death in such receiving the *Sacrament*? Unlesse it bee in a fresh crucifying him againe by our unworthy receiving.

2. *Secondly*, An exercise of Repentance,  
And

And this exercise of *Repentance* must be in two things.

1. *First* in godly sorrow for sin.
2. *Secondly*, in a solemne renewing of our *Covenant* with God.

1. *First*, in godly sorrow for sinne, for our owne sins in particular, for which Christ did undergoe all that sorrow, and smart in his sufferings. Wee have in the Sacrament a representation of the sufferings of Christ, we have him crucified before our eyes. *Behold*, saies *Iohn*, the *Lamb of God*, that takes away the sinnes of the world. In the Sacrament should we behold him taking away the sins of the world. In it we see, and behold *Christ* crucified, we see his hands, feete, and side pierced; now this sight should so affect us, as it should pierce the very hearts of us. What? The blessed Sonne of God to strip himselfe of His Glory, to humble and abase himselfe to the ignominious, and accursed death of the Crosse? The glorious Sonne of God thus abused, and abased? Why? How comes this about?



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The only begotten Son of the Father to make such bitter lamentation, *My God, my God, Why hast thou forsaken me?* What may the cause of all this bee? Alas, all this was for our sins. It was not Judas, not the Jewes, not Pilate, not the Souldiers, but they were our sins, thy sins, my sins that put the Son of God to all this sorrow. We, we, and none but wee were the evill beasts that devoured this *Ioseph*. Our sins were so hainous, and had so provoked the Justice of God, that there was no way to satisfie Gods Justice, to appease his wrath, and to make our atonement, but by the precious blood of the Son of God crucified on the Crosse. And shall I now see my sinnes lye so heavie upon him, as to make him sweat blood; shall I see him even squeezed under the huge weight of my sins; shall I see my sins Crowne him with thornes, nayle his hands and feet to the Crosse, gore his side with the speare, with an unpierced heart? ô the deep sorrow that our hearts should bee leavened withall when we see *Christs* body bruising, and bleeding

bleeding in the Sacrament. *Christ* our Pasſeover is ſacrificed for us. The Paſſeover was to bee eaten with *bitter hearbs*, or with bitterneſſes, *Exod. 12. 5.* And how happie is that ſoule, that in this reſpect can ſay at the *Sacrament*, as *Lam. 3. 15.* *Hee hath filled mee with bitterneſſe, hee hath made me drunken with wormewood?* It ſhould be with us at the *Sacrament* as with them, *Zech. 12. 10.* *They ſhall look upon him whom they have pierced.* And how ſhall that ſight affect them? And they ſhall mourne and bee in bitterneſſe for him, as one that mournes for his onely ſon, as one that is in bitterneſſe for his firſt borne. How bitterly will ſuch a man mourne? So bitterly ſhall they mourn when they look upon *Chriſt* whom they have pierced. And great reaſon, for is it not a matter of greater ſorow to pierce the only Son of God, the firſt-borne, the firſt begotten from the dead, than to loſe one only, or firſt begotten ſonne? So here in the *Sacrament* wee looke upon *Chriſt* whom wee have pierced, this ſight ſhould fill our hearts with bitterneſſe, ſhould



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Homini  
non est  
necessarium,  
ut Christum  
in ipsius  
passione  
deploret,  
sed magis  
seipsum in  
Christo.  
Luther.

Si vis ip-  
sum cog-  
noscere, si-  
cut se fre-  
git, ita te  
frange;  
quia qui  
dicit se in  
Christo  
manere,  
debet sicut  
ille ambu-  
larit, & ip-  
se ambula-  
re. Bern.  
Hom. de  
duob. disc.  
euntib. ad  
Em.

should make our hearts full of sorrow. Not only with an *Historicall* sorrow, or a sorrow of *natural compassion* when we heare or see, some sad, or sorrowfull event, this is nothing; but a *practi- call* sorrow, with an unfained sorrow of heart, that we by our personall sins have had our hands imbrued in the blood of the Son of God, that our sins envenomed those thornes, those nailes that pierced him, and by their venome made them put him to such bitter anguish. Have wee hearts conformable to the Christ we see in the *Sacrament*? Thou beholdest a broken Christ, thou beholdest a bleeding Christ, behold him therefore with a brokē heart, with a bleeding heart, with a pierced spirit. So behold Christ in the Sacrament, as the Virgin Mary his Mother beheld him on the *Crosse*. And how was that? *Woman*, sayes Christ, *behold thy Son*. How did she behold him? *Simon* tels her, *Luk 2.35. That a sword shall passe through her soule*. Then did a sword pierce thorow her soule when she beheld him pierced on the *Crosse*, that sight was a sword thorow

thorow the heart of her. So when we see him pierced in the Sacrament, it should bee as a dagger in our hearts. Oh wretch that I am, that my finnes have beenethornes on his head, nailes in his hands, and feete, a speare in his side! Lord, [sayes *David*, when hee saw the people slaughtered by the Angels sword, *loe I have sinned, and I have done wickedly; but these sheepe, what have they done?* 2 Samuel 24. 17. So say here, loe I have sinned, I have done wickedly; but this Innocent, and Immaculate Lambe, what hath he done? It is I that have sinned, and it is thou ô Lord that hast smarted. It is I that have sinned, and it is thou ô Lord that hast suffered. It is I that have put thee to all these sorrowes, my oathes, my uncleanneses, my lusts, my covetousnesse, my drunkennes, &c. These were the Judasses that betrayed thee: these were the Jewes that crucified thee. Lord, I have eaten the sowre grapes, and thy teeth were set on edge: Lord, I plaid the thiefe, and thou restoredst the things thou tookest not.

Doe

Electe puer Dei mei, quid tanta amaritudine, quid tanta confusione dignum commiseras? Proculus nihil. Ego perditus homo totius proditiōnis tuæ causa extitī. Ego domine uivam acerbam comedi, & dentes tui obstupuerunt; quia quæ non rapuisti, tunc exsolvebas. Ber. Ser. de pas. dom.



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*Doe this, sayes Christ, in remembrance of me.* Hee would have the *Sacrament* appointed to renew, and refresh the remembrance of his sufferings, that in the remembrance of his sufferings we might remember our owne sinnes the causes of them, & be deeply humbled for them. That as the Prophet speakes in that case, *Lam. 3. 19, 20. Remembring mine affliction, and my misery, the worme-wood, and the gall, my soule hath them still in remembrance, and is humbled in me.* So in this case, remembring Christs affliction and his misery, the gall and the Worme-wood, our soule should still have them in remembrance, and bee deeply humbled in us: what a sweet temper were it to bee at the *Sacrament* with a melting heart? *Mine eye, saith the Prophet, affecteth mine heart, Lamen. 3. 15.* how happie that our eye could affect our heart? wee have Christ crucified for our sins, in our eye at the *Sacrament*, O that that which our eyes sees could affect our heart with such sorrow for sinne as becomes. That our eye could affect our heart,

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Vide quomodo his, qui Christi commemorant passionem inter sacra officia quasi per quosdam canales de interioribus fontibus egrediuntur torrentes, & super omnes delicias lachrymis nectariis anima delectetur. Ros matutinus est de caelestibus stillans, & quasi unctio spiritus mentem deliniens. Gemitus illos pie-

heart, and our heart could affect our eye, that whilst wee behold Christ shedding his blood for our sinnes, wee could be affected with such sorrow upon the sight of our eye, that our heart could melt out at our eyes, and shed teares for those sins for which wee see Christ shed his blood. That we could turne the Sacrament of the Supper, into a *baptisme of teares*, and could wash, and baptise our selves with the teares of Repentance, as Saint *Cyprian* speaks. It was laid to the charge of those unkinde Husbands, *Mal. 2. 13.* that by their unkindnesses they caused their Wives, when they should have beene cheerefull in Gods service, to *cover the Altar of the Lord with teares, with weeping, and with crying out, insomuch that hee regarded not the offering any more, nor received it with good will at their hands.* But how happy were it with us, that we could so bee affected with our unkindnesse to Christ our Husband, that wee could cover the *Lords Table*

tas excitat, & se sanatam & sanctificatam agnoscens fletibus se abluit, & lachrymis se baptizat. *Gypr. de cena Dom.*

with



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Vere po-  
test con-  
scindere  
cor meum,  
miserum,  
& sangui-  
neis lachry-  
mis made  
facere:  
quia ecce  
creator  
meus pro  
me sangui-  
ne rore  
perfundi-  
tur, nec le-  
vi quidem  
sed decur-  
rente in  
terram.  
Væ mise-  
ro cordi,  
quod tali,  
& tanto  
sudore nō  
madescit  
perfusum.  
Bern. de  
pas. Dom.  
tract. 6. 37.

with our *teares*, with *weeping*, and with  
*erying out*, how then would the Lord  
regard our service the more, and re-  
ceive our receiving *with good will at our  
hands*?

Alas, alas, for the hardnesse of our  
hearts, that we can see our Lord all in  
his gore blood for our finnes, his blood  
shedding upon the earth, and that our  
hearts cannot be rent, and bleed teares  
of blood; that this blood moistens not,  
and softens not our hard hearts! Consi-  
der yee and call for the mourning women,  
and send for cunning women that they may  
come, saith the Prophet, *Ier. 9. 17, 18.*  
*that they may come. And let them make  
hast, and take up a wailing for us, that  
our eyes may runne downe with waters, and  
our eye-liddes gush out with teares.* So  
when ye become to the Lords Table,  
consider yee, consider yee, what is before  
you. Call for mourning hearts, call for  
mourning affections, call for sad and  
sighing spirits, call for teares, that your

*O lachrymæ ubi vos subtraxistis? O lachrymæ, ubi estis? ubi estis  
fontes lachrymarum? Movemini obsecro ad fletum meum, fontes  
lachrymarum fluite super faciem meam; Rigate maxillas meas;  
Date mihi planctum amarum.* Ber. de mod. ben. vir. serm. 27.

eyes

eyes may runne downe with teares, and our eye-lids gush out with waters. Say with the same Prophet, *Iere. 9.1.* *Oh that mine head were waters, and mine eyes a fountaine of teares, that I might weepe, &c.* Ah our rocky hearts, *harder than the weather milstone*, that cannot dissolve into rivers of teares upon the view of so sad a spectacle as the sight of Christ hanging crucified on the Crosse for our sins. Smite Lord, thou that canst bring water out of the rocks, and canst turne the flint into a standing poole: Lord, smite thou this rocky heart, breake thou this heart of flint, and make the waters gush out abundantly. And this is the first exercise of repentance at the Sacrament.

2. The *second* exercise of repentance at the Sacrament is in a solemne *renewing* of our *vowes*, and *covenants* with *God*, to hate, forsake, and renounce all our former finnes, lusts, vanities,

Chap. 19.  
Miserum  
me, quo-  
modo sic  
insensata  
facta est a-  
nima mea!  
-Miserum  
me, quo-  
modo sic  
induruit  
cor meum  
ut oculi  
mei non  
indefinēter  
producant  
flumina  
lachryma-  
rum. *Aug.*  
*med. c. 34.*  
Percute  
Domine,  
percutere ob-  
secro hanc  
durissimā  
mentē me-  
am, & sic  
de capite  
meo educ  
aquam im-  
mēsam, &  
de oculis  
meis verū

fontem lachrymarum. *Aug. c. 37.* Plinius sub Trajano scripsit so-  
litos stato die convenire Christianos ante lucē, carmenq; Christo  
quasi Deo communi voce dicere: Postea se Sacramento obstringe-  
re, non in scelus aliquod, sed ne furta, ne latrocinia, ne adulteria  
committerent, ne fidem fallerent, ne depositum appellāti abnega-  
rent. *Centur. Magdeb. Cent. 2. c. 6.*



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unprofitablenesse, and to walke more closely, and watchfull than ever before. The word *Sacrament* is a Latine word that signifies an *Oath*, to receive the *Sacrament* is to *take*, and *receive an Oath*. And when we receive the *Sacrament* we should bind our selves in a solemne *Covenant* with *God*, to forsake all our sins, and to walk in new and better obedience before *God*. And that practice of repentance riseth thus; In the *Sacrament* I see *Christ* crucified for my sins. And was *Christ* crucified for my sins? Surely then I resolve, and vow too, and covenant with *God*, that I wil use my sins, as I see they have used *Christ*. They pierced him, I will pierce them; they killed, and put him to death, Lord I will doe by them, as they have done by thee, I will kill, crucifie, and put them to death. LORD *Christ*, thou gavest thy selfe for me; Behold here I am, and here I give my selfe to thee. That same is to bee done in the *Sacrament* which we finde, *Deut.* 26. 16, 17, 18. *This day the Lord hath commanded thee to doe these Statutes, &c.*

Thou

*Thou hast avouched the Lord this day to be thy God, and &c. And the Lord hath avouched thee this day, &c. So may it be said of a Sacrament day ; This day the Lord thy God hath commanded thee to keepe his statutes, &c. And this day thou hast avouched the Lord to be thy God, and to walke in his wayes, &c. And this day the Lord hath avouched thee to bee one of his. There should bee in a Sacrament a mutuall avouchment betweene God and his people. When we come to the Sacrament, as we come that God may avouch us for his people, so we should come and avouch him for our God, and that wee will keepe his commandements. Wee can have no comfort in the use of the Sacrament ; unlesse in it God avouch us for his people. And we have no reason to thinke that God will avouch us for his people, unlesse we will avouch him to be our God, and covenant with him the renouncing of our lusts, and yeelding him obedience. This therefore is to bee done in the sacrament, Lord avouch mee for thine, as I avouch,*



Chap. 19. *and covenant my selfe to be thine in all obedience to thy Commandements.*

It must be with us at a Sacrament, as it was with the *Yemes* of ancient in a Sacrifice. In sacrifices the people did not only offer their oblation, and performe that service, but withall they did in sacrificing renew, and make their covenants afresh, the covenants of offering up themselves a living, and acceptable sacrifice, of mortification of their brutish lusts, of an holy, and obedient life. So much implyes, as that *Rom. 12. 1.* so that place, *Psalme. 50. 5.* *Gather my Saints together, those that have made a covenant with me by Sacrifice.* Therefore in sacrifices there was a making of covenant with God. The same must be done in the sacrament of the Supper, we must there renew our Baptismall covenant. For in the Sacrament there is, and must be a mutuall stipulation, & sponson between God, and the soule of a Communicant; that as wee expect God should binde himself to us, so he expects that we should binde our selves to him. As *David* joynes

joynes the *cup of salvation*, and the *paying of his vowes* together, *Psalme 116. 13, 14. I will take the cup of my salvation, I will pay my vowes unto the Lord*, so should we joyne the *cup of blessing* and the *making of our vowes* together: I will take the *cup of blessing*, I will make my *vowes* unto the Lord, now in the presence of all his people. And thus in these two things must there bee a practice of repentance at the receiving of the Sacrament.



## C H A P. X X.

*Faith to be actuated and exercised in the Sacrament; An exercise of thanksgiving, Love and Mercy.*

3. **T**He third thing in which the spirituall and holy disposition in receiving the Sacrament stands, is an exercise of faith. Now must a Communicant speake to his faith as Deborah doth to her selfe, *Iudg. 5. 12. Awake, Awake Deborah, Awake, Awake, utter a Song.* So Awake, Awake oh my faith, Awake, Awake, and now bestir, and rouse up to doe the speciall, and maine worke of the Sacrament in the receiving of Christ now offered, and tendered in his Ordinance. The great and chiefe worke of the Sacrament comes now to be done in the *actuating of faith* so, as to fetch forth the fat, and marrow of the Ordinance. For the better conceiving and practising of this point wee must know these foure things.

First,

First, that Christ is an al-sufficient fulnesse for the thorow supply of all the wants, and necessities of our soules, whatsoever they may be, *Col. 1. 19. It pleased the Father that in him all fulnesse should dwell.* First then, there is a fulnesse in him. Secondly, all fulnesse is in him. Looke whatsoever it is that is required to be in a Mediator, it is all fully in him, he hath it all to the ful. Thirdly He sayes not simply that this fulnesse is in him, but that this *fulnesse dwells* in him. A Vessell may bee full, and a Treasury may be ful, but those may be emptied againe, and so an emptynesse may follow that fulnesse. But this fulnesse *dwells* in him, it is an inhabitant, resident, parmanent fulnesse, so as hee is, and ever shall be full. There is in him a *fulnesse of merit* for our justification, and a *fulnesse of spirit*, and habituall graces, and so a fulnes of efficacious vertues, as mortifying, sanctifying, quickning vertues. And thus he is full of all *kindes* of graces, *Apoc. 3. 1. He hath the seven spirits of God.* And *Esay 11. 2, 3.* with which that suites,



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*Prov. 8. 12, 13, 14.* And therefore not only *Treasures*, but *All the treasures of wisdom, and knowledge are hid in him, Col. 2. 3.* And all those graces he hath in the highest, and fullest degree. Therefore the *Apostle* sayes not, *Col. 2. 3.* In whome is *knowledge and wisdom*, but the *Treasures* of knowledge, *treasures* of wisdom. Some peeces of silver and gold are not *treasures*, but the treasures are vast heapes.

*Secondly*, that Christ is thus filled, and enriched for the behoofe of his Church, and members, that hee may conveigh and communicate unto them of his fulnesse for the supply of their wants. There is in Christ not only a *fulnesse* of *abundance*, in regard of which he is sufficiently full of himself, but also a *fulnesse* of *redundance*, by which he overflows, and fills all his Saints. His fulnesse is not only a *full fulnesse*, but a *filling fulnesse*, *Iohn 1. 14. 16.* *Full of Grace, and Truth*, and of his fulnes we all received and grace for grace, *Eph. 1. 23.* *Which is the fulnesse of him that fills all in all.* There is such an abun-

abundance powred out upon him, as that he is not only full, but he hath received a *good measure running over*, so as to fill all the empty soules, and all the empty hearts of his people. For looke what Christ received, he received for us, *Psal. 68. 18. Thou hast ascended on high, thou hast received gifts for men;* That is, gifts to give unto men, as the Apostle expounds it. *Eph. 4. 8. When he ascended up on high, hee gave gifts unto men.* So that he received to give, he was filled to fill. He is the well head, the fountaine which is not only full it selfe but springs & flows over to the filling of streames. He received a fulnesse, that we might receive of his fulnesse, & that he might derive of his fulnesse to us.

Thirdly, that Christ derives, and conveighes of this fulnes and goodnes of his unto us by his owne holy Ordinances which he hath sanctified as the channels of conveighance. By the Word, and Sacraments doth he communicate of this his fulnesse unto us, *Luke 5. 17. As Christ was teaching, the power of God was present to heale them,*



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Act. 22.

14. 15. 16.

When the Ministry of the VVord is on foot, then is Gods power present, and ready to exert, and put forth it self for spirituall good, *Act. 9. 17. The Lord hath sent me, that thou mightest bee filled with the Holy Ghost.* Christ could of his owne fulnesse immediately have filled *Saul* with the Holy Ghost, but Christ sends *Ananias* to him, that hee might bee filled with the Holy Ghost. But how must *Ananias* do it? By the Ministry of the VVord, and sacrament. He preaches to him, and he baptizes him, and so by these Ordinances is the holy Ghost conveighed unto him. VVe finde mention made, *Zech. 4. 12. Of two Olive branches, which through two golden pipes emptied the golden oyle out of themselves.* Those two Olive branches emptied golden oyle out of themselves into the golden Candlestick, but yet they did it thorow the two golden pipes. So it is in this case; All golden oyle is in Christ, He is the Branch, as *Zechary* calls him, *Zech. 4. 3. He is the olive Branch, and the olive tree from whome comes*

comes all the golden oyle of grace, and spirituall comfort, and he it is, that empties it out of himselfe into our hearts. But yet hee doth empty if into our hearts by his Ordinances, they be the *golden pipes* by which this *golden oyle* is conveighed. Christ doth not ordinarily empty the oyle into our hearts immediately, but first into the golden pipes of his Ordinances, his VVord, and Sacraments, and so thorow them into our hearts. The graces and comforts of the Holy Ghost are oft in Scripture compared to *Oyle*, and the powring forth of those graces to *Anoynting*. To this purpose is that speech of *David*, *Psal. 92. 10. I shall be annointed with fresh oyle*, or *greene oyle*, that is, thou shalt adde fresh measures, and new increases of the graces of thy Spirit. So that after the first gift of the spirit, in the first worke of grace, God often anoints his people with fresh oyle, and that hee doth in the VVord and Sacrament. He anoints them in the Ministry of the VVord, *Isay 61. 1. 3. The Lord hath annointed me to preach*



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*preach good tydings, to give the oyle of joy for mourning. God anoints his Ministers, that they may anoint his people. By preaching the Gospell God anoints his people with the oyle of gladnesse. So he anoints us in the use of the sacrament of the Supper, there in speciall maner he anoints with fresh oyle. God deales at this spiritual feast as the Jewes used to doe in their feasts, they used in token of welcome to anoint their guests, Luke 7. 46. Our Saviour tels Simon the Pharisee, Mine head with oyle thou diddest not anoint, that is, thou hast not bid mee welcome, nor cheared me. God at the Sacrament anoints the heads of his people. That looke as Mary did with Christ; Iohn 12. 2, 3. There they made him a Supper--- Then tooke Mary a pound of ointment of spikenard, and anointed the feet of Iesus; Then. When? Namely when, at the Supper they made him. So deales the Lord with his people at the sacrament. There he makes them a supper, it is the Lords Supper, then takes the Lord precious ointment, and anoints their heads*

heads with fresh oyle, *there* they have fresh unctions, and fresh delibutions, *there* hee gives them fresh, and new comforts, fresh supplies, and new measures of grace, *then*, and *there* he anoints them at the Sacrament, yea the Sacrament is the very *Alabaster box of precious ointment*, and out of this box God powres it on their heads, as shee on Christs head *as he sate at meat*, *Mat. 26.7.* So that a man may truly speak of this Lords Table, as *David* of his owne, *Psal. 23. 5. Thou preparest a Table before mee; thou anointest mine head with oyle.* When God prepares this Table for his, and they prepare themselves aright and in due order for this Table, and come as they ought to doe, God doth at this Table feast them, and annoint their heads with oyle, cheares them, and bids them heartily well-come.

4. *Fourthly*, That the way to make this Ordinance thus effectuell to us is the actuating, and setting our faith on worke upon the Ordinance, and Christ in the Ordinance. Christ is full,  
Christ



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Christ communicates of his fulnesse  
Christ communicates of his fulnesse by his ordinance, but yet if now at the ordinance our faith lye still, and stirre not, if our faith be idle, or asleepe, here is nothing done, nothing gotten at the ordinance, but the Sacrament proves a dry empty huske unto us, there is neither oyle, nor anointing to bee had. Therefore now the maine worke of all at the Sacrament is to awaken, and actuate our faith, and to set it on work upon Christ in his ordinance, and so draw forth the efficacy of Christ, and his ordinance. The power of God is present in his ordinance to heale, and to help, but now with all the power of our faith must also be present to set this power of God on worke, to make the ordinance an healing, a working ordinance. If Gods power be present, and our faith be absent, or as good as absent, Gods power will not worke; for then will his power worke, when our faith workes. A conduit is full of water, now a man that would fill his vessel, must bring it to the conduit, must bring

bring it to the cocke, and set it there, but yet that is not enough, if that bee all, and he do no more, hee may goe home againe with an empty vessell: Therefore the man that would fill his vessell when he hath brought it to the conduit, and set it under the cocke, hee also turnes the cocke, and then the water runs forth, and fills the vessell. So here, Christ is the conduit of all grace, and spirituall good, he that would bee filled must come to him. His Ordinances, the Word, and Sacrament they are the cockes of this conduit, so that a man that would be filled, must not only goe to Christ, but to Christ in these Ordinances, must bring his vessell to these cockes. And that is not enough, but when he is come to them, he must turne them; faith actuated, and working upon the Ordinance, that turnes the cocke, and then the efficacies, and vertues of Christ flow forth, then these waters powre forth abundantly. See that speech, *Isa. 12. 3. Therefore with joy shall yee draw waters out of the wells of salvation.* Christ he is indeed a well



well full of water: But now as the woman of *Samaria* said to our *Saviour*, *Iohn 4. 11. Sir, thou hast nothing to draw with, and the well is deepe, from whence then hast thou that living water?* So in this case, Christ is indeede the Well of salvation, but yet this *Well* is deep, and how can a man fetch up those waters thence, if hee have nothing to *draw* with? God therefore of his goodnesse hath provided us *burkets* to fetch up those waters out of this Well, and they are his ordinances. But now though there be a Well stored with a bundance of water, and though also there be buckets to fetch up those waters, yet if a man doe not let down, and draw up those buckets, he cannot draw waters out of the Well. Now the setting faith on work in the use of the ordinances, and the actuating of it herein, that is the letting downe, and drawing up these buckets, that is the turning of the wheele, which drawes up the Buckets with water. Christ is the *Well* of salvation, the ordināces are the *buckets*, faith actuated, and set on work in the use

use of the Ordinances, is the drawing of waters up out of the Well of salvation.

See how *David* speakes, *Psalme. 105.*  
*41. Hee opened the Rocke, and the waters gushed out, they ran in the dry places like a River.* Waters gushed out of the Rocke: but when? When the Rock was opened. So Gods ordinances, and Christ in those Ordinances have abundance of waters in them, such abundance as gushes out to the refreshing of dry soules, but yet first these Rockes must be broken up, these Rockes must be opened. But how must these Rocks come to be opened? as the Rocke in *Horeb* was opened, *Exod. 17. 6.* Behold I will stand before thee there upon the Rocke in *Horeb*, and thou shalt smite the Rocke, and there shall come water out of it, that the people may drinke. God stood upon the Rock, but *Moses* must smite the Rocke, and then comes water out of it, that the people may drinke. God is present in his Ordinances, and his power is present at them, *The power of God was present to heale them, Luke 5. 17.* but yet before water will come out that



that we may drink, we must first smite the Rocke, and when it is smitten, then shall we have it opened, and waters gushing out. Now what is this smiting of the Rock? It is nothing else but the actuating of our faith, and setting it on worke in the use of the Ordinance, faith actuated and set on worke *smites* the Rocke, *breakes* up, and *opens* the Rock. So that in an Ordinance, and at the Sacrament, that should be a mans wisdom which was *Moses* his error, *Numb. 20. 11.* with his Rod hee *smote* the Rock twice, and the water came out abundantly. Smite the Rocke twice, againe, and againe; actuate wee our faith, and then the water shall come out abundantly.

Gods Ordinances, or Christ in them, are not only a rock from whence waters come forth, but they are Rocks from whence *Oyle* and *Honey* issue forth. That a communicant may say of the Sacrament as *Iob* speakes in that case, *Iob 29. 6. The Rock powred me out rivers of oyle.* And this Rock powres out *Honey*. But how and when? Doth it

it powred forth rivers of Oyle, and honey to all commers? No such matter. How many neither finde *Oyle* nor *Honey* thereat? But how come men to have Honey, and Oyle at this Rock? when men doe as *Moses* speakes of *Israel*, *Dent. 32. 13.* *He made him to sucke Honey out of the Rocke, and Oyle out of the flinty Rock.* God gave *Israel* Honey, and Oyle out of the Rocke, but how? Did hee make the Rocke, drop it into their mouthes, whilest they stood gazing and looking upon it? No, *Hee made him to suck it.* If he had beene so idle as not to have taken the paines to have suckt it, hee might have lickt his lips long enough after it, ere hee had had it, ere hee had tasted, much lesse have beene filled with it. So thus men come to have Oyle, and Honey out of the Sacrament, and Christ in the Sacrament, when they *sucke*: when Faith is actuated, and set on worke in the use of the Ordinance, and applyes Christ in it, then faith *suckles*, and when faith *suckles*, then it fetches *honey*, and *oyle* out of the Rocke. As the Prophet

L I      speakes



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speakes in this case, *Isay 66. 11. That yee may sucke and bee satisfied with the breasts of her consolation*, so in this. There must bee *sucking* before there can bee *satisfaction*. The Word, and Sacraments, are *breasts of consolation*, and these bee full of sweet milke, but there can be no *satisfaction* unless there bee *sucking*. A child may handle the mothers breasts, may play with them, may kisse them, but all this while the child is never the fuller; Therefore the child when it would be satisfied, it layes its mouth to the brest, gets the nipple into the mouth, and then sucks, and drawes with all the strength, and might, and so fetches forth the milke out of the mothers breast. So must it be in these cases. Men may come to the Sacrament, and gaze upon the elements, and cate, and drinke them, and yet not receive the sweet of the ordinance; but if they would have the milk out of this *breast*, they must fall to *sucking* and to *drawing* with all their power and strength. Then do men suck, and draw the breast of the Sacrament, whē  
in

in the use of it they actuate, and set their faith on worke. Faith actuated suckes vertue out of the Sacrament, suckes from Christ in the Sacrament mortifying vertue to kill lusts, healing vertue to cure the pollutions of the heart, quickning vertue to enable to duties, and actions of spirituall life.

Looke how *David* speakes of wicked men in that case, *Psal. 73, 10. Waters of a full cup are wrung out of them.* So is it to all true believers in the Sacrament. They have therein full draughts of Christs blood, they have their hearts filled as with the comforts of the *Holy Ghost*, so with the efficacies of Christ, they have *waters of a full cup*. But how come they by these waters of a full cup? They are *wrung* out to them. And how are they wrung out to them? Faith being set on worke in the Ordinance, & working upon the Ordinance, that *wrings* out waters of a full cup, that *wrings* out the juice, the sap, & sweet of the sacramēt, that *wrings* & presses out the succulency of it. It is just here as it was in the dreame of *Pharaohs Butler*,



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Gen. 40. 10, 11. *The clusters of the Vine brought forth ripe grapes, and Pharaohs cup was in mine hand, and I took the grapes, and pressed them into Pharaohs cup.* The Sacrament is as a Vine set before us, full of clusters of ripe grapes, and these grapes full of Juyce, Christ with al his fulnesse offered to us in this Ordinance. Now our care, and course should be to have the liquor, and blood of these grapes powred into the cup of our hearts. How may that bee done now? As Pharaohs cup came filled. *Hee tooke the grapes and pressed them, and crushed them into Pharaohs cup, and so the cup was filled.* So must we take these grapes, and presse, and crush them, we must squeeze forth the liquor of them. That we doe when faith is actuated, and is set on worke in the use of the Ordinance. Actuated faith takes these grapes, and presses them, and wrings out the Ordinance that which fills our hearts.

When therefore we are come to the Sacrament, and now are to receive, let we all the powers of faith on worke.

Lift

Lift up this eye to see Christ, reach out this hand to lay hold upon, and receive him, set this mouth on feeding, eating, drinking, sucking. Set the mouth of thy faith to the breast of the Sacrament, and suck, and draw at it with all thy might, and draw hardest for that vertue of Christs thy soule stands in most need of. *David* speakes of the *marrow* of Gods house, and ordinances, *Psalme 63. 5.* Hee that will have the *marrow* out of the bone, must breake the bone, and knocke the bone, and that will fetch forth the *marrow*. So must faith worke, and bestir it self, and take paines at the Ordinance, and then the *marrow* of the sacrament will be had. So should a man doe at, and with the sacrament, as Christs Disciples did when they passed through the corne fields, *Luke 6. 1.* And his Disciples plucked the eares of the corne, and did eate, rubbing them in their hands. They did not pluck off the eares, and so eate the whole eares, but first they rubbed the eares in their hands to fetch out the corne. So at the sacrament set faith

Quomodo ergo capiunt, qui lac capiunt? Iesum Christum, inquit Apostolus, & hunc crucifixum. Suge quod pro te factum est et cresces ad id quod est. Aug. in *Psal. 119*



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on worke, to rub the eares, and fetch out the corne that is in them for food. A rubbed eare will yeeld corne fit for food, and there is no eating of eares unrubbed without danger, *Prov. 30. 33. Surely the churning of milke brings forth butter.* They must churn therefore, and churke hard, set their faith hard to this worke of churning, that will have butter, that will have benefit out of the Sacrament. There is oyle in olives, but before there could be oyle fetcht out of them to anoint a mans selfe withall, they used to tread the Olives, and so presse the oyle out of them, as appears *Micah. 6. 15. Thou shalt tread the olives, but thou shalt not annoint thee with oyle.* It is threatned as a Judgement, but yet it implyes that oyle was fetcht forth by the treading, stamping, bruising, and breaking of the olives with their feet. The ordinance of Gods Word and Sacraments are *olives*, full of good, full of excellent oyle, but these olives will not drop oyle upon us, they must be stampt and trod, if wee would have oyle out of them to  
anoint

anoint our selves. Faith actuated, and set on worke in, and upon these ordinances, that treads these olives, and helps us to the oyle of them. And however the Prophet in that place threatens it as a judgement that they should *tread olives*, and not *anoint themselves*, yet it never so falls out in this case. He that actuates his faith, and sets it soundly on worke to tread those olives, he shall be sure to *dip his foot in oyle*, and to bee comfortably anointed in the use of the ordinance. It is only the want of faith taking of pains in industrious treading of the olives, that makes us go away dry headed, dry hearted, & unanointed from the sacrament & all other ordinances. Thus must faith work hard at the sacrament, & eat her bread in the sweat of her browes.

*Quest. But how, and in what manner is faith to be actuated, and set on worke in the use of the Sacrament?*

*Answ.* In the Sacrament consider three things. First, *Sacramentall offers*. Secondly, *Sacramentall promises*. Thirdly, *Sacramentall representations*.



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fixe the eye of faith upon them all, and set faith on worke upon them all.

1. First, in the Sacrament we have *Sacramentall offers*, Christ Himselfe is offered with all his benefits, *Take, eate, drinke.* I see then God offers me Christ to be taken, His body to be eaten, His blood to be drunk. Here then must faith actuate it selfe, and set it selfe on worke, striving with all its might to take Christ, to eate and drinke Christ offered. Lord Christ, as verily as I take, and eate, and drinke these outward Sacramentall elements, so verily doe I by my faith receive thy selfe into my soule, and feed upon thee for spirituall nourishment. Christ is offered to us, offers to come in, and enter into our hearts. The act of faith now then is that, *Psalm. 24. 7. Lift up your heads, O yee gates, and be ye lift up ye everlasting doores.* But why must these gates, and doores of their hearts be thus lift up? *And the king of glory shall come in,* Christ is come, and he makes an offer to come in to our hearts, open therefore the gates of your hearts, *lift them*

np

up, even from off the hookes, that faire, and fould way may be made for his ready entrance: when a great man, specially a King comes to a mans house, he will not only open the small wicker, his little doore, but he sets open his great gates, throws them wide open to make spacious way for his entrance. Now Christ in the Sacrament offers himselfe to come to us, the King of glory offers to come in. Here then let thy faith busily bestir it selfe in widening the passage, and opening thine heart to make Christ way; now strive with might and maine to stretch open thine heart to such a breadth, and largenesse, as a fit way may be made for the King of glory to enter. Doe in receiving Christ at the Sacrament, as *Zacheus* did in receiving him into his house, *Luke 19. 5. Zacheus, layes Christ, Make hast and come downe, for today I must abide at thine house.* Here Christ offers himselfe to *Zacheus*, and upon the offer made, instantly *Zacheus made hast, and came downe, and received him joyfully.* Thinke upon that gracious offer of Christs



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Christ how *Zacheus* bestirred himselfe, with what haste he leaped downe from the tree, with what readinesse, and heartinesse hee brought Christ home, with what sweetnesse of affection hee clasped about Christ when hee entertained him into his house. Christ makes thy soule the same offer at the *Sacrament*, now let thy faith as busily bestirre her selfe as *Zacheus* did, *hasten, open, claspe, embrace, welcome, and receive Christ thus offered to thee.*

Secondly, In the Sacrament we have *Sacramental promises. This is my body. This is my blood. This is my body which is given for you, my blood which is shed for you. Shed for the remission of sin. Take, Eat, Drink, sayes our Saviour.* Well what if we doe so, what shall wee get by it? VVhat shall we be the better for it? a great deale the better, for *this is my body, my blood,* I promise you in the use of this Ordinance you shall receive *my body, my blood,* that *body* which was once crucified and offered for the redemption of the world: that blood which was shed for Reconciliation,

tion, and Remission of sinne, and you by being make partakers hereof shall receive efficacious vertue of my quickning death. So that these are Sacramentall *promises*. So that here is that which may abundantly set faith on worke, for the promises are the most proper object for faith to worke upon. Well then, Christ says, *This is my body given for you, my blood shed for you, shed for remission of sins*. Let faith now believe these promises, Lord I beleeve that thy body was given for me, thy blood shed for me, thy blood shed for the remission of my sins; Lord I chearfully and gladly believe that I am now made partaker of the body, and blood, and that my sins are pardoned in thy blood. Faith must do here, as David doth, *Psal. 60. 6. 7. God hath spoken in his holinesse*, that is, hee hath made mee a gracious promise that hee will bring the land under mine obedience. Here David hath Gods promise, mark now what followes; *I will rejoyce*, saith he, *I will divide Sichem, I will mete out the valley of Succoth, Gile-*



Chap. 10.

*Gilead is mine, Manasseh is mine.* See how he actuates his faith upon Gods promise, so as to rejoyce, so as to take possession of *Sechem, Succoth, Gilead, and Manasseh.* So Christ hath spoken in, or by his holinesse, *This is my body which is given for you, this is my blood which is shed for you, for the remission of your sins.* Here bee Sacramentall promises. Now upon the view of these promises should a man actuate his faith and say, *I will rejoyce, I will eat Christs flesh, I will drink his blood. Christ is mine, His death is mine, His Resurrection is mine, Remission of sin is mine, Pardon, and Heaven are mine.* And thus by this actuation of faith should a man with *Iohn, leane on Christs bosome, Ioh n 13. 23.* when he is at the Sacrament: so participating of him, as to have communion with him in all his benefits. Thus *lean we on our beloved, Can. 8. 5* when at the Sacrament. Againe, *This is my blood shed for you, for the remission of sin.* Loc here is that blood offered me to drinke, and promised to mee in the *Sacrament*, by the shedding where-  
of

of, remission of sin was purchased, yea here is remission of sin, not only offered me, and promised mee, but offered, and promised under seale. Now then actuate thy faith, and say, *Lord I accept, Lord I believe this sealed pardon of my sin.* And faith thus actuated, will make good unto us the Sacramentall promises; for as it is true in case of prayer, *Mar. 11. 24. What things soever ye desire when you pray, believe that ye receive them, and ye shall have them,* So is it as true in case of receiving. What things soever yee desire when yee receive, doe but actuate your faith, and set that on worke for them, believe that ye receive them, and yee shall have them.

Thirdly, in the *Sacrament* wee have *Sacramentall representations.* There is in the *Sacrament* a visible remembrance of Christs death, and, in the breaking of the bread, and powring out the wine, there is a representation of Christs death, and Passion. When I see the wine powred out, it represents unto me the shedding of Christs blood,  
here



here I see Christs blood shed on the Crosse. VVhat is to be done now when I see this blood in the *Sacrament*? Doe but consider that same, *Exod. 24. 6, 8.* *Moses tooke of the blood of the Sacrifices, and put it in basons, and hee took the blood that was in the basons, and sprinkled it upon the people,* haply with a bunch of hysope, as the manner was, to which *Dauid* alludes, *Psalme 51. Purge me with hysope.* Now so must it be here: The blood of our burnt offerings which was shed for us, the Lord hath put in *basons*, in the basons of the *word*, & *sacraments*, & out of these *basons* it must be sprinkled. The *Sacrament* of the *Supper* is one *bason* in which this blood is put. This blood is held forth in this *bason*, This is my *blood*. Now when this blood is held forth to us in this *bason*, we should *sprinkle* our selves with this blood. That must bee done by actuating our faith, and by the act of faith applying that blood of Christ unto our selves. VVe finde mention, *Rom. 3. 25.* of *faith in Christs blood*, there is not only faith in *Christs Name*, but *faith in his blood*.

Faith when Christs blood is holden out to us either in the Word, or *Sacrament*, puts her hand into this *bason*, or dips the *hysope* into the blood in the *bason*, and so besprinkles a mans soule therewith. Faith applying Christs blood to a mans selfe, doth put her hand into the *bason*, doth dip the *hysop* into the blood in the *bason*, yea, doth with *Thomas put her hands* into the wounds of Christ, and take blood thence, and besprinkles the soule with all. VVhen therefore we see Christs blood in the *Sacrament*, we are to take it, and besprinkle our selvs with it, that is, we are to have faith in his blood, and by faith to apply the merit of Christs death unto our owne soules. And this application is the action of faith.

Nay that is not all, faith seeing the wounds, & the blood of Christ, not only *puts her hands* into Christs wounds, or into the blood in the *bason*, but faith layes her mouth to these wounds and to this blood, and suckes these wounds, sucks in this blood with an holy greedines. A faith actuated in the  
Ordi-

Cruce ha-  
remus, san-  
guinem  
sugimus,  
& intra ip-  
sa Redem-  
ptoris no-  
stri vulne-  
ra sugimus  
linguam.

Gyp. de  
can. Dom.



Ordinance is a *blood-sucking faith*, Prov. 30.10.15. *The horsleeche hath two daughters which cry, Give, give.* Such an eager, and holy greedinesse hath faith in sucking in Christs blood. It cannot be satisfied, but still cryes, give, give. Lord give me evermore of this blood, give me of this blood to sprinkle my unrighteous soule, Give me of this blood to stanch the bloody issues of mine heart, Give me of this blood to heale my leprous spirit, give me of this blood to helpe subdue and mortifie my lusts, Give me of this blood of Christ crucified, to crucifie old *Adam*, and all my rebellious lusts. Thus when a man suckes in earnestly the blood of Christ, whom he sees crucified, and shedding his blood in the Sacrament, and sukes it in for his severall and speciall necessities, then is faith actuated in the use of the Sacrament.

And thus also may and must a man actuate his faith for his comfort. In this bason of the Sacrament I see Christs blood. Christs blood is a *reconciling blood*, Rom. 3.25. Col. 1.20.21

It

It is *Justifying blood*, Rom. 5. 9. We are justified by faith. How by Faith? By *faith in His Blood*, Rom. 3. 25. It is a *pacifying blood*, Col. 1. 20. Ephes. 2. 13, 14. A *pardoning blood*, Mat. 26. 28. Ephes. 1. 7.

It is a *sanctifying blood*, Heb. 13. 12. A *purging blood* from dead workes, Heb. 9. 14. A *cleansing blood*, 1 Iohn 1, 7.

It is a *mortifying blood*, such a *blood* as fetches out the heart blood of old *Adam*, and delivers from the dominion of sin. The blood of Christ crucified, is *crucifying blood*, Rom. 6. 2, 3, 6. Gal. 6. 14. It is a blood that sets *prisoners free*, Zech. 9. 11. It is a blood that makes men *Kings*, and *Priests*, Apoc. 1. 5, 6. It is a *softning*, molifying blood that makes the heart tender, it supple a stony heart, and makes it a heart of *Flesh*, Zech. 12. 10. Goates blood some say breakes the *Adamant*, which neither Iron nor fire can doe: but to be sure, the blood of this Goate, Levit. 16. the blood of this *Lambe* breakes the *Adamant heart* of a man,

M m which

Illa invi-  
sta vis, &  
duarum  
violentis-  
simarum  
naturæ  
rerum  
(ignis, &  
ferri) con-  
temptrix,  
hic cino-  
tamen  
rûpitur  
sanguine,  
foedissimo  
animaliû.  
plin.



which nothing else can breake.

It is a *quickning* blood that brings life, and strength with it. Therefore represented by wine in the sacrament. It is *life blood*, blood full of spirit, that fills the soule with excellent vigour to holy performances, *Heb. 13.20, 21.* Now the God of peace, that brought again from the dead our Lord Iesus &c. typified by that, *Exod, 24. 7, 8.* Now what a deale of comfort may faith draw from all this? Alas my person is *unrighteous*, but Lord thy blood is *Iustifying* blood, mine heart is uncleane but thy blood is sanctifying blood, my lusts are many and mighty, but Lord thy blood is *Mortyfying* blood. Mine heart is wondrous hard, but Lord thy blood is softning blood, mine heart is exceeding dead, but Lord thy blood is quickning blood. In this blood of thine I believe, this blood of thine I thirstily drinke down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits. Be of good cheere, O my soul, here is pardoning blood : to comfort thee against thy

thy guilt, here is sanctifying blood to comfort thee against the pollutions of thy nature, here is crucifying blood to comfort thee against thy lusts, here is softening blood to help thee against thy hardnesse, quickning blood to helpe thee against thy deadnesse.

*He was wounded for thy transgressions, Isa. 53. 5.* And here in the sacrament we may see his wounds, and faith must looke upon them as *healing wounds*. With his *stripes are we healed, Isa. 53. 5.* What sweet comfort may faith fetch hence? Looke upon the wounds of Christ on the Crosse, as on the *Cities of refuge*, whether thy pursued soule by the avenger of blood may flie for safetie, and sanctuary. Indeed I am a grievous sinner, I have *wounded my conscience with my transgressions*, and behold my Saviour here *wounded for my transgressions*. I have cause to be troubled in my conscience for the *wounds* my transgressions have made therein, but yet my conscience needs not sinke in a despondency of spirit, whilest I looke at *these wounds* of Christ;

M m 2

here

Peccavi  
peccatum  
grande,  
turbatur  
conscienti  
a, sed non  
perturba-  
bitur, quo-  
niam vul-  
nerū Do-  
mini re-  
cordabor.  
Nempe  
vulnerat⁹  
est prop.  
iniquitates  
nostras.  
Quid tam  
ad mortē,  
quod non  
Christi  
morte sal-  
vetur?  
Bern. sup.  
Can. Ser.  
61.



Chap. 25.

a Foderūt  
manus e-  
jus & pe-  
des, latūsq;  
lancea fo-  
raverunt :  
& per has  
rimas licet  
mihi su-  
gere mel  
de petra,  
& oleum  
de saxo, id  
est gustare  
& videre,  
quoniam

suavis est Dominus--- At clavis reserans, clavis penetrans factus  
est mihi, ut videam voluntatem Domini. Quidni videam per fora-  
men ! clamat credens sit in Christo mundum reconcilians sibi, pa-  
tet Arcanum cordis per foramina corporis ? Patent viscera mise-  
ricordiae Dei. - Quidni viscera per vulnera pateant : In quo enim  
clarius quam in vulneribus tuis eluxisset, quod tu Domine suavis, &  
multae misericordiae, &c. Ergo vero videtur quod ex me mihi deest  
usurpo mihi ex visceribus domini, quoniam misericordia affluunt,  
nec desunt foramina per quae affluent. Bern. sup. 61.

Here bee wounds for wounds, healing  
wounds for stabbing wounds, curing  
wounds for killing wounds. Hee was  
wounded for our transgressions. What  
wound so deadly that cannot, or may  
not bee healed by His Death, and  
wounds ? What comfort is here for  
faith in the wounds of *Christ* crucified,  
whose death is represented in the Sa-  
crament ? <sup>a</sup> *They pierced my hands and  
my feete, Psal. 22. 16.* They pierced  
his side with the speare, and there *came  
out water and bloud*, nay there comes  
out of those wounds *hony*, and *oyle* un-  
to faith. By these passages may our  
faith *sucke honny*, and *oyle* out of the  
Rocke, and may taste how good, and  
sweete the Lord is. The nailes, the  
speare, the wounds, all preach unto  
faith a reconciled God, that God is in

Christ

Christ reconciling the world to Himselfe. The Lords bowels are laid open by these wounds, so as throughout them we may see the tender bowels of his mercy, and so as through them mercy flowes from those bowels unto us.

*Oh my Dove that art in the clefts, or holes of the Rocke, Cant. 2. 14.* Some of the Ancients understood those *clefts of the Rocke* the wounds of Christ in which the Dove, the Church hides, and shelters her selfe. However, it may be alluded to, and that should be one worke of faith at the Sacrament, when it sees those clefts of the Rocke opened, like a Dove to betake her selfe thereunto for shelter, and security against all feares and distresses that wrath, and guilt may put the conscience to. Do any feares of wrath trouble thine heart? Doth any Conscience of guilt disquiet thee with the feares of Hell? Why now in the Sacrament for thy comfort behold the holes in the Rocke where thou mayst bee sheltred. *Dwell now in the Rocke,*

M m 3

and

Tuta  
requies est  
in hiis  
peccatori-  
bus in vul-  
neribus  
salvatoris,  
securus il-  
lic habito.  
patent  
mihi vis-  
cera per  
vulnera.

*Aug.*

*Manna.*

Miles ap-  
ruit mihi  
latus Chri-  
sti lancea,  
& ego in-  
travi, & i-  
bi requies-  
co securus  
*Aug. ibid.*



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*and be like the Dove that makes her nest in the sides of the holes mouth, Ier. 48.* Nefsell thy soule now at the sacrament in the clefts of this Rock. See and fully believethy peace to be made with God in Christs blood, and looke upon him wounded for thy transgressions, with such a faith as may fill thine heart with an holy security against all such feares: faith thus actuated cannot but send thy soul from the sacrament with much comfort. And thus much for the actuation of faith, which is the third thing in that holy disposition required in the receiving of the sacrament.

*The fourth thing followes, which is an exercise of thanksgiving to God, for the great work of our Redemption by the death of Christ. And this must rise from an heart affected, and enlarged in the use of the Ordinance, the heart being warmed, and growing hot with the sense of Gods goodnesse, a man should break out and give vent to his heart in magnifying the mercy of God for the death of Christ represented in this Ordinance, and the fruit thereof*

thereof communicated to us therein. In the use of our naturall food there followes a chearefulnesse of spirit, *Act. 14. 17. Filling our hearts with food and gladnesse.* Now when the heart is cheared, and refreshed with the creature, it should then let out it selfe in thanksgiving to God, *Nehem. 9. 25. So they did eate, and were filled, and became fat, and delighted themselves in thy great goodnesse, Psal. 22. 26. The meeke shall eate and be satisfied, they shall praise the Lord that seeke him.* So when the heart is cheared with the sense of the sweetnesse of an Ordinance of the sacrament, when the Lord hath filled the heart with spirituall food, and gladnes, when we have been filled, and have delighted our selves in Gods great goodnesse in the sacrament, then let we out our hearts to blesse, & praise the Lord. See it in *David, Psal. 63, 5. My soul shall be satisfied as with marrow, and fatnesse.* That blessing he looks for in Gods ordinances: and what should then follow? *And my mouth shall praise thee with joyfull lips.* When men are excessively  
M m 4 filled



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Fons vitæ  
replemen-  
tem meam  
to: rente  
voluptatis  
tuæ, &  
inebria  
cor meum  
sobria  
ebrietate  
amoris  
tui.

Aug. med.  
c. 37.

Canti 5. 1.  
Quo inte-  
rius exte-  
riusq; ru-  
bricati, a  
sapientibus  
hujus sæ-  
culi judi-  
camur  
amentes.

Hæc ebri-  
etas non  
accendit,  
sed extin-  
git pec-  
catum, &c  
Cypr. de  
carn. dom.

filled with Wine, they shout and make a noyse, and sing, and take on. The Prophet alludes to it, *Psalm 78. 65. Like a mighty man that shouts by reason of Wine.* Such excesse, and such drunkenness the Apostle forbids, *Ephes. 5. 18. Be not drunke with Wine, wherein is excesse.* But yet there, an holy, and a sober inebriation the Apostle allowes, and calls for. *But be filled with the spirit.* Drinke deepe of that Wine. And where is that Wine to be drunke? As in other Ordinances, so in the Sacrament. Here Christ makes merry with his people, *Eate O friends, drinke yee, drinke abundantly O beloved, or bee drunken with loves.* Now when a man hath liberally drunke of this Wine of the Spirit at the Sacrament, what should follow? That which followes in that Text, *Ephes 5. 19. Speaking to your selves in Psalmes, and Hymnes, and spirituall songs, singing, and making melody in your hearts to the Lord.* When a man is made Red with this wine within, and without, as Cyprian speakes, then should a man let out his heart in holy Jubili-

Jubilations, and Thanksgivings unto God. *Doe this in remembrance of mee,* that is, in remembrance of the great work of your redemption wrought by mee, and doe it in a *thankfull remembrance.* So remember it as to have your hearts in speciall manner enlarged in all thankfulnesse unto mee for this worke. And from this it is that this Sacrament beares the name of the *Eucharist*, as being the Sacrament of Thanksgiving for the work of Redemption, in the remembrance whereof it is celebrated. Our Saviour gave a patterne of this, *Matth. 26. 30. When they had sung an Hymne.* So then they sang an Hymne together. An Hymn is a Psalm of praise. So the *Jewes* in the celebration of the Passeover did sing the 113. *Psalm* with the five following Psalmes, which they called the *Great Hallelujah*, which they began to sing after that Cup of Wine which they called *Poculum Hymni, seu laudationis, the Cup of praise.* And thus it should bee with us in receiving the Sacrament. At all times, upon all occasions wee should sing



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sing *Hallelujahs* to God, but at the Sacrament we should sing a great *Hallelujah*. At all times we should thankfully blesse God for the worke of our Redemption, but at the Sacrament wee should have our hearts greatly enlarged in more speciall manner to blesse God for Christs death, and the sweet comforts received in the use of the Sacrament.

Fifthly, and lastly, this holy sacramentall disposition stands in an exercise of love and mercy. In an *exercise of love*, when wee looke upon our fellow members communicating with us, we should cleave to them in one spirit, as unto members of the same body. *1 Cor. 10. 17. For we being many are one head, and one body, for wee are all partakers of that one bread.* So that in partaking of that one bread, wee are one bread, and one body. Many cornes goe to the making of one loafe, but yet they will not be knod in one loafe, unlesse by the mixture of some moisture they be wrought, and fastned together. Love excited and stirred up is that moisture

moisture that unites us many severall  
graines into one bread. So 1 Cor, 12, 13  
*We drinke into one spirit*, that is, into one  
soule.

In an *exercise also of mercy*, and com-  
passion to the poore members of *Christ*  
shewing mercy to them in contributi-  
on to their necessities. And here speci-  
ally at the sacrament should that  
ground work with us, 2 Cor. 8. 9. And  
thus we see what the concomitant du-  
ties are, and such as accompany the a-  
ction.

Indigne  
manducât  
qui corpus  
& sangni-  
nem Chri-  
sti in Sa-  
cramento  
manducât  
& bibunt,  
membra  
auteme jus  
Evangelio  
non agnos-  
cunt.

Aug. con-  
lit. Petil.  
l. 2. c. 55



## CHAP. XXI.

*Subsequent duties, and such as must follow the Sacrament received.*

**W**E are now come to the *third*, and last sort of duties, in which the *due order* of receiving the Sacrament stands, and they are *subsequent duties*, such as follow after the Sacrament received.

There ought to be a speciall care of duties after the Sacrament, as well as before, and in receiving; for though a man may come conveniently prepared and may in a good measure bee holily conversant in the duty of receiving, yet if a man be carelesse, and look not to himselfe after the duty is done, he may marre all. A man may come to his meate prepared with a good stomacke, may eate it with a good appetite, and feed hungrily, and heartily, and yet as soone as hee hath eaten may doe that which may spoile all. If a man, before his meate bee well out of his mouth,  
fall

fall to sleepe, or to serious study, or to violent exercise, or specially if hee shall after meate eate some unwholesome food, or take some poyson; these must needs hinder digestion, and concoction, these must needs make him the worse after his meate, though hee came to it prepared with a good appetite, and fed upon it with a good stomack. Physicians before they give physicke prepare the body for it, and give it when the body is in a convenient disposition for it, but that is not all. They have also a speciall care to order, and dyet a man after he hath taken his physicke. For though a mans body may bee well prepared before taking physicke, and be well disposed in taking it, yet if a man be not afterward carefull of taking cold, bee not carefull what, and when hee eates, his physicke will not kindly worke, nor doe him any good: Carelesnesse in dyet, in taking cold afterwards may dead, and kill the force of the physicke, so as it may not onely doe a man no good, but much hurt, though the physicke were very good

Qui pharmacum sumunt, solent eo die ab omnibus abstinere quibus pharmaci vis, & operatio, impedi potest. *Gualt. in 1 Cor. 11. 27.*



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good and proper for his body, and disease. A great care therefore ought to be had of a due, and a right ordering our selves after the sacrament. And this care thus to order our selves stands in these two things.

First, in a mans examining himselfe after hee is come from the sacrament. Let a man examine himselfe, and so let him eate, and so let him drinke. So also let a man eate, and drinke, and so let him examine himself. A man is seriously, and faithfully, after he hath been at the Lords Table, to consider between God and his owne soule, what entertainment, and welcome God hath given him, whether God hath dealt with him at this supper, as *Mary* dealt with *Christ* at that supper, *Iohn* 12.2,3. whether the Lord hath poured any precious ointment upon him or not, what comfort, and increase of faith and grace he hath received, what quickning, what refreshment, what friendship and communion with *Christ* what vertue he hath found to flow out of *Christ* into his own soule.

Now

Now upon such examination a man shall finde that it hath beene well with him at the sacrament, or it hath not, he hath had a good day of it, or no good day. And accordingly as he findes, so he is to proceed.

First then, if a man have found no joy comfort, enlargement, no communion with, nor answer from Christ, but upon examination finds that he hath bin unfruitfull, and that his heart was full of deadnesse, hardnesse, and dulnes of spirit; then two things are to be done:

First, suspect thy selfe that some miscarriage hath been in thee, either in thy preparation to, or in thy performance of the duty. Labour therefore to finde out where the fault was, and what it was that hindred the efficacy of the Sacrament, that caused God to keepe his hand close, that caused him to deny to anoint thee with fresh oyle. And having found out what hindered, and deaded the Sacrament, judge thy selfe for that, and be seriously humbled for it. And this being thus done, so that after our receiving  
we



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we can but be sensible of our own senselesse of heart in that holy duty, and can mourne for it, and complaine to God of it, and of our selves, wee need not bee overmuch dismaid, and cast downe, because this is one fruit of the life of Christ which was undoubtedly received in the Sacrament. Though thou hast not that thou wouldest have had, yet thou hast that w<sup>ch</sup> was worth the going for. Construe this very thing as a fruit of going to the *Sacrament*, and be thankfull for that.

Secondly, endeavour by after paines in prayer, and humiliation to quicken, and awaken the efficacy of the Sacrament, for this we must know as a point of great use and comfort, *that Sacraments doe not alwayes worke for the present, but the efficacy may come afterwards.* It is in this case as in that, 1 Sam. 10. 1. 6, 9. *Samuel anointed Saul, and said, The Spirit of the Lord will come upon thee, &c. And it was so that when hee had turned his backe to goe from Samuel, God gave him another heart. The Spirit of God came not upon him in the Anointing,*

Anointing, but afterwards when hee was departed from *Samuel*. The actions of *GOD* are of eternall efficacy, though hee put forth that efficacy in such times, and seasons as he sees good. Though the *Sacrament* worke not for the present in the administration, yet if we be after touched with a sense of our unworthines, and therupon awaken our selves to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it selfe with blessings upon our soules, and shall prove effectuell, and comfortable unto us. The first *Sacrament* of the Supper the Disciples received, it is not like they found the efficacy of it for the present, for they then knew, nor understood nothing of Christs death, neither could it sinke into their heads that hee should dye, but yet afterwards when they came more clearely to understand the mysteries of Redemption, and the whole Doctrine of Christ, no question but they reaped the benefit of that Ordinance, which then they fully understood not. Physicke doth not alwayes



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work when it is taken, but many times a good while some dayes after. It is with the Sacrament as it is with the Word. Many a man heares the Word, and mindes it, but for the present it hath no worke at all. It is possible that seven yeeres, twenty yeeres after, it may worke: a Sermon preached seven yeeres before may prove the meanes of a mans conversion seven yeeres after, we have an example in that kinde, *Iohn 10. 41, 42. And many resorted unto him, and said, Iohn did no miracle, but all things that Iohn spake of this man were true. And many beleevved on him there. Iohn had preacht of Christ before, they did not thereupon beleeve in Christ when he preacht. Iohn was dead, and goe, but now when Christ comes amongst them, they upon Iohns former Sermons preacht a great while before, doe now beleeve. Iohn was dead, but his word was not dead, that now works when he lyes in his grave. Thus also may it bee with the Sacrament, it doth not alwayes presently work, it may, and doth worke some longer time afterwards,*

wards, when a Communicant humbled for his unprofitableness in the duty, endeavours by after-diligence and humiliation to quicken and put life into it. And if such a course may quicken a *Sacrament* some time after, then why not much more on the same day? What hinders but it may be in the case of the *Sacrament* of the Supper, as in the *Sacrament* of Baptisme? The efficacie, and force of Baptisme doth not presently appeare, no not presently upon the yeeres of discretion. Many an one lives vitiously, in a sinful course, a swea-  
rer, adulterer, &c. but yet afterwards if God give once a man the heart to be toucht with the sense of his owne unworthinesse, and hee begins to bestirre himselfe to seeke God by faith, and repentance, the *Lord* quickens a mans *baptisme*, & makes it as powerful, & efficacious as if that very day administred. So in this case, possibly a man hath been at the Lords Table, & hath more than once been an unworthy receiver, but yet if a man shall come once to bee humbled of that unworthinesse,



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God will make Sacraments so oft unprofitably received, to become efficacious unto him. For though hee were unprepared to receive, yet G O D was not unprepared to dispense the benefit of them. Therefore if we have miscarried in our preparations, and dispositions, so as we have found no benefit, no comfort, yet here is a remedy and an helpe, take this course by after-diligence, and after-humiliation to fetch life into that Ordinance in which thou wert dead, and which was dead unto thee in the Administration. It is a frequent, and foule fault amongst many, that so soone as the Sacrament is done, and the duty ended in publike, they never once looke after it more. They leave the Sacramentall disposition, and devotion in the Church, there they shake hands with it, and bring not a whit of it home with them. When the Sacrament is done, all is done with them, and as they come to it, so they goe from it, without any examination at all. It is never once more thought upon. And thereupon no Humiliation  
for

for deadnesse, hardnesse, and indisposition in the duty, and no care to make up that by after-diligence, wherein they were wanting in the present performance.

2. *Secondly*, If upon this examination we find that we were refreshed, had our hearts enlarged, had vertue from, and communion with Christ, and that *God* was very good to us, then do these two things:

1. *First*, Bless God with all thy soule for his mercy shewed unto thee, acknowledge with all thankfulness Gods Gracious dealing with thee in the Communication, and manifestation of Himselfe to thee in His Ordinance.

2. *Secondly*, Be carefull, and watchfull to keep up, and maintaine that holy, and gracious frame of heart in thee which thou acquirest in, and bringest from the Sacrament with thee. A man when he findes enlargement, and a Gracious disposition of spirit in the Ordinance, should be of *Peters* minde, when in the Mount with our Savio<sup>ur</sup>



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in his transfiguration, *Master, It is good being here*: It is good to be here as long as may be: When therefore in the Sacrament wee have gotten holy affections by degrees wound up to some spirituall height, have gotten them up to more than an ordinary, and common pitch, our care should be to keepe, and maintaine so long as we can, what wee have gotten at the Sacrament, to keep the sweet meates wee bring from this banquet. It is true indeed, that we cannot hold them up in that height, and pitch, to which wee have wrought our hearts in holy duties, and in the heate of holy exercises, but yet wee should endeavour it what we can, and so long as is possible by after private duties of prayer, meditation, good conference, and the like. That as *David* prayes for the people in that case, *1 Chron. 29.18.* when hee saw them in a floate of good affections, their hearts sweetly, and graciously enlarged, *O Lord, saies hee, keep this for ever in the Imagination of the thought of the heart of thy people, and preserve or stablish their heart unto thee.*

As

As if he had said, Lord thou seest what a good frame of heart is in them at this present, oh that thou wouldest keepe, and maintaine this frame of heart in them ever. So when we finde a good frame of heart wrought in us at the Sacrament, we should pray, and endeavour that this frame of heart might be still upheld, and continued in us. See an excellent example of this after a Sacrament, 2 Chron. 30. 21, 22. They finde their hearts comfortably, and sweetely enlarged in the use of Gods Ordinance, and loath they are to let this frame of heart sinke in them, faine would they keepe it up still, and therefore see *vers. 23.* what they doe: *And the whole assembly took counsell to keepe other seven dayes, and they kept other seven dayes with gladnesse.* This was done to keepe up still this gladnesse of heart which they had in keeping the first seven dayes. And this by way of proportion, serves to teach us what a speciall care wee should have after the receiving of the Sacrament to look wisely to our selves, to keep alive as long as



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may be, that holy fire that was kindled in our hearts in the use of the *Sacrament*.

It is a grosse miscariage, and a shrewd faile in men, who after good and faire enlargements at the *Sacrament*, have no care to keepe their hearts in good frame by prayer, meditation, or good conference, but as soone as they come from the *Sacrament*, doe fall to worldly and earthly conference, or vaine and idle discourse, and so all on a sudden quench, dash, and dampe all, undoe all they have been so long a doing in their preparations, and performances. Such abrupt chopping off, and jumping off from holy duties, is a dangerous quenching of the Spirit. Such a quenching of the Spirit, as tends much to the hardening of the heart. Iron Red hot put into water, and suddenly quencht, it makes it the harder. It is a very dangerous thing to the body, when it is hot, and in a sweate, suddenly to coole it; by casting off a mans clothes, or leaping into the cold water: Such a thing is as much as a mans life is worth

Such

Such sudden coolings, and dampings of spirituall heates, got in holy duties, cannot be without much danger to the soule. What a poore thing is it, that when at the *Sacrament* a man hath gotten an excellent fire kindled, and flaming in his heart, that an houre or two after, he should not have so much as a coale, or a spark of that fire remaining? And so much for the first thing to bee done after Receiving, namely, the *examining* of our selves.

2. The *second thing* to bee done, followes: And that is; A speciall, and a wondrous great care to keepe touch with God, to expresse the power, and efficacy of Gods Ordinance in making good, and keeping our vowes and Covenants wee have made at the *Sacrament*, our owne hearts are very false, fickle, and slippery, there is therefore the more need to looke narrowly to them. They never long more to break loose, than when they are fresh bound with new cords. The devill also is exceeding malicious: Hee is never more busie, more violent to tempt, and bring men



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men to sin, then when they come new from the Sacrament. He knowes that is the way to make their finnes out of measure sinfull. He is exceeding desirous to goe in, and goe downe after a Sacramentall sop. No sooner was Christ Baptized, *Luke 3.* but *Luke 4.* presently after the Sacrament received, he sets fiercely, and with all his skill, and strength upon him in his tentations. Looke how *Senacherib* did with *Hezekiah*, so doth satan with us: When *Hezekiah* had reformed the Church, settled the Worship of God, and had put all in good order, *2 Chron. 31.* then *chap. 32. 1.* *After these things and the establishment thereof, Senacherib came with his Army into the Land.* So when a man hath beene at the Sacrament, and hath renewed his Covenants with God, and stablished his resolutions of better obedience; *After those things*, the devill will come with all his forces, and seeke to make a man breake his vowes, and neglect his Covenants. Therefore proportionable, and answerable to the loosenesse of our hearts,  
and

and to the malice of Satan, should our care be to keep our covenants, and our vowes, and to expresse, & manifest the power and vertue of Gods Ordinance in the holines, and obedience of our lives. Now should our care be to shew what benefit we have received by the Sacrament, in walking closely with God in the forsaking all former sins, and performing all duties of obedience formerly neglected. *Elias*, after he was fed by God, went in the strength of that food *forty days, and forty nights*, 1 King. 19.8. So should we walk in the strength of our Sacramentall food many dayes and nights, and shew that indeed wee have received strength by, and from it, by keeping our covenants with God, of holinesse and obedience. See how wisdom speakes, *Prov. 9.5,6*. She kills her beasts, she mingles her Wine, she furnishes her Table, shee invites her guests; *Come, sayes she, eate of my bread, and drinke of the drinke which I have mingled*. But marke what it is that she requires of her guests after she hath fed them and feasted them at her Table,

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*Forsake the foolish and live, and goe in the way of understanding.* Now that I have fed and feasted you at my Table, live now no more as yee were wont to doe; now choose new company, and new courses, now become new men, and goe, and walke in new wayes. It is the very thing that God lookes for at our hands after we have beene at the Sacrament. So should it be with a man after his communion with God in the Sacrament, as it was with *Iacob* after his communion with God in *Bethel*: *Gen. 29. 1. Then Iacob lift up his feet, and came into the land of the people of the East.* He lift up his feet, he went with strength, with spirit, with cheerefulness, and *Then* he went, that is, after hee had had that sweet fellowship with God in *Bethel*, he was so cheered, and refreshed with that spirituall baite, that in the strength, and force of that, hee went on livelily, and cheerily in his journey. So when wee have had fellowship with God in the *Sacrament*, in the strength of that heavenly baite at the Sacrament, wee should *lift up our feet,*

feete, and goe on chearily, livelily, lustily in our journey towards Heaven. After Christ had beene at *Jordan* at the Sacrament, hee goes forth furnished with strength from Gods Ordinance to encounter the Devill; *Then Iesus returned from Iordan full of the Holy Ghost to bee tempted of the Devill, Mat. 4. 1. Luke 4. 1.* Hee went from the Sacrament *full of the Holy Ghost*, and full of power against the filthy Ghost. So should we rise from the Sacrament full of the Holy Ghost, full of power, and spirituall strength, and *like Lions, breathing fire*, as *Chrysostome* speakes, so as we might be terrible to satan, and powerfull against our lusts, and corruptions to mortifie and subdue them; for this is one maine end and use of the *Sacrament*, for which we come to eate, that we may get from *Christ* in it, power to mortifie our lusts, and corruptions, and to be enabled to walke in better obedience than wee have done. Therefore that we may shew that wee have made good the end of the *Sacrament*, wee must mortifie lusts, and perform duties  
of

Tanquam  
Leones  
igitur ig-  
nem spi-  
rantes ab  
illa mensa  
recedamus  
facti dia-  
bolo terri-  
biles, & ca-  
put nostrū  
mente re-  
volventes,  
& charita-  
tem quam  
nobis ex-  
hibuit,  
*Chrys. ad  
pop. Hom.  
61.*



of obedience with more power than ever. That which *Paul* speakes, *Ephes. 4.28. Let him that stole, steale no more, &c.* It must specially bee remembred after the *Sacrament*; Let him that swore, sweare no more; th t used to lye, lye no more; to be drunk, be drunke no more; to be uncleane, be uncleane no more, &c. This we come for to the *Sacrament*, and this vow we at the *Sacrament*. It is the note of a man that shall goe to heaven: *Psal. 15. That he keepes his oaths and his promises, though to his own hurt.* How much more than should a man be careful of his oathes and promises which hee makes to God in the *Sacrament*, and that for his own good? Therefore after the *Sacrament*, thus think, and reason the case with thy self: I have beene at the *Sacrament*, I have there vowed, and taken the *Sacrament* upon it, that I will forsake my sins, I have been a swearer, oathes have beene frequently, and familiarly in my mouth, I have been guilty of drunkennesse, uncleannesse, oppression, covetousnesse; well now according to my  
VOW

vow at the *Sacrament*, I will watch over my tongue that I sweare no more, I will get this *bloud* out of my mouth, and this *abomination* from betweene my feet; I will beware how this leprosie breake out againe in my lips, since the word is gone out of my lips, by which I have vowed at the *Sacrament* against this sinne. I will now this day begin to renounce my drunken company, and courses, I have neglected holy duties in publike, and private by my selfe, I will this day begin to reade Scripture, to pray diligently by my selfe, and to doe all those duties of holinesse mine oath at the *Sacrament* bindes me to. If after thou hast beene at the *Sacrament*, *Satan*, or any of his instruments set up on thee in any tentation to any evill, or sin, fence thy selfe with thy sacramental vow. Say to *Satan*, I was lately at the *Sacrament*, there thou knowest what a vow I made to God, therefore I may not doe this evill. Wouldest thou have mee bee forsworne before G O D ? Should I, that have been at Gods Table, and have eate and drunke



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Legitur de  
quadam  
sancta vir-  
gine, quæ  
quoties  
tentabatur  
non nisi  
baptismo  
suo repug-  
nabat, di-  
cens bre-  
vissime  
Christiana  
sum.  
Intellexit  
enim ho-  
stis statim  
virtutem  
baptismi,  
& fidei,  
quæ in ve-  
ritate pro-  
mittentis  
pendebat,  
& fugit ab  
ea. *Luther.*

drunke with him, should I lift up the heele against him? I that have taken an oath to the contrary? Avoyd satan, I may not, I will not in any case doe it.

Thus should a man fence himselfe against Satans temptations by his having been at the *Sacrament* of the supper, as that Virgin did, of whom *Luther* speakes, by her having received the *Sacrament* of Baptisme, which she had vowed, and covenanted with God against those things to which he tempted her, *Satan I am a Christian*, I have beene baptized, there I vowed to the contrary. And so shee quenched the fiery darts of the devill with the waters of her Baptisme. So doe when satan tempts thee after the receiving of the Supper: Avoyd satan, I have received the *Sacrament*, and therein made a covenant to the contrary.

It is a great fault in men that they are no more watchful over their hearts and wayes after the Receiving of the *Sacrament*, and no more carefull to expresse the power of the Ordinance  
in

in their lives. It was a great fault in the Disciples, that there was at all a contention amongst them for greatness, and superiority, *Luke, 22. 24.* But their fault was so much the greater by the circumstance of time wherein the quarrell sprang, for it was presently after they had received both the Sacrament of the Passeover, and the Lords Supper, as appears by the verses before going. Was that a time to be contending, to be striving, when they were newly risen from the sacrament? contending, and striving with God in prayer, for a blessing upon his Ordinance freshly received, had beene far more seemely and seasonable; wo full is the cariage of many, and much to be lamented. Many come to the Sacrament, and there make their vowes of renouncing their sins, and becomming newmen, and yet when once the action is over, and past, how soone are their vowes forgotten? How quickly return they to their old courses again? It may be, the same week returne unto the same sins, receive the Sacrament



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On the Lords day, and drinke drunke againe before the next Lords day, nay it may be, be drunke the next morrow, nay it were to be wished, that it were not too true a complaint, that they be drunk the selfe same day. So for other sinnes, men have not the care, nor conscience to forbear them the same day, but sweare the same day they receive, and have their oathes in their mouthes before the bread and wine are well out of their mouthes: Just as the strumpet, *Prov. 7. 14. 18. I have peace offerings with me; this day I have paid my vowes, come let us take our fill of love, so she stiles her filthy lust, untill morning, let us solace our selves with loves.* The selfe same day that shee had been at the sacrifice, and the Altar, the selfe same day shee playes the Whore; and comes from the Altar, into the adulterers bed, How hainous had her adulterie been at any time, but when she had beene at Gods Altar; to play the strumpet, and the filth in that very day, how hainous was her transgression? Must she needs sacrifice her selfe to

to the divell in her lusts in the same day, she had beene sacrificing to God? It is an hainous thing that hath beene objected justly against some impure Popish votaries, that they have risen from Harlots sides, to consecrate the Sacrament. And is it not as hainous to rise from the Sacrament to whoredome, as to rise from whoredome to the Sacrament? Is it not as hainous a thing to rise from the Sacrament to drunkenesse, as to rise from drunkenesse to the Sacrament? How happy were it that that which was laid to Israels charg, might not be charged upon too too many Communicants, *Exod. 32.6, The people sate downe to eate, and drinke, and rose up to play.* How many sit downe to eate, and drinke the Sacramentall elements, and that done, rise up to play? To what play? To play the beasts, to play the swine, to play the wantons, to play the wretches, and so make themselves by such receiving, twofold more the children of the divell than they were before. That was exceeding hainous,



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and horrible, that the Lord complains of, *Ezek. 23. 29. For when they had slaine their children to their Idols, then they came the same day into my Sanctuary to prophane it.* What villany was this? Play the Idolaters, the mercilesse murderers of their own children, and then come *the same day* into the Lords Sanctuary? What had they to do to come into Gods *Sanctuary* upon any day, but especially upon *the same day*? And had it not beene every whit as bainous to have come to Gods *Sanctuary*, to the Lords Table, *Mal. 1. 12.* and *the same day* to have committed Idolatry, murder, and so also to fall to Adultery, Drunkenesse, Blasphemy, and oathes? Is not this in an high degree to pollute Gods name, and his Table, and to make the fruit thereof contemptible? *Mal. 1. 12.* What is this, but to take Poyson after Physicke? O shame! that those hands that have been reached forth to receive Christs body at the Sacrament, should afterwards be stretched forth to Oppression, and Violence; that those mouths and lips that

that have drunke Christs blood at the sacrament, should be after, and especially *the same day*, defiled with the flabbering drivell of oathes, filthy obscene speech, and rotten communication. The *Habassines*, after the receiving of the sacrament, think it not *lawfull for them to spit that day, til the setting of the Sun*. It is no better than superstition in them, but yet their superstition will rise up in judgement against the monstrous prophanenes of many amongst us. They that hold it unlawfull to do so much as *spit that day*, would they out of excesse of drunkennesse *spue that day*? They that will not *spit that day*, would they endure the divels drivell to fall from their mouthes that day in ungodly Oathes, and unsavoury rotten communication? They that will not *spit that day*, would they in that day *spit in Gods face*, as common profane swearers, and blasphemers doe?

But yet some againe there are, that have so much reverence to the sacrament, and so much respect to the ordinance, that upon that day they receive,

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23. 166.



Chap. 11.

they will carry themselves fairely and demurely. If they be tempted by their companions to any irregular carriage, they can answer, Oh sic, by no meanes, I have beene to day at the Sacrament, I may not so much forget my selfe. And it is a good answer; but yet that day once over, the next day, or a few dayes after let out themselves, and take their former sinfull liberties. Now here let men a little consider themselves. Doth the sacramentall efficacy last, and doth the sacramentall covenant binde but for a day? If because, thou hast beene at the Sacrament to day, it be a good argument that thou must not sinne, and breake out to day; why, is it not as good an argument for the next day, for the next weeke, for the next moneth, the next yeare? Is the efficacy, the bond of the Sacrament stinted to a day? Nay, if thou returne to thy sins seven yeares, twenty yeares after thou hast received; if in so long a time thou shouldest not, or couldest not receive againe, yet still the bond is as strong upon thy conscience, as if thou hadst received

received the Sacrament but this present day. There is one and the same reason in both Sacraments. The Sacrament of Baptisme is but once administered, and that in our infancy, and yet I know our *Baptismall vow* and covenant bindes to the day of our death, though wee should live an hundred yeares, yea, though wee should fulfill *Mathusela's* dayes. The same covenant and vow we make in Baptism, we renew at the Supper, and the bond in this, is as binding & as lasting as in the other sacrament. That is true, or should at least be true of both the sacraments, which *Paul*, speaks of the Rock, 1 Cor. 10. 4. *They dranke of that spirituall Rock that followed them, or went with them.* They dranke of the materiall Rock which is called *a spirituall rocke*, because it was a type of Christ. The *Israelites* did not onely drinke of the Rocke when they were at it, but after they were removed and gone from it, they still dranke of it. But how could that be? yes, the Apostle sayes, *The Rock followed them.* That is, the water



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that issued out of the Rock *followed* them as they journied, and *streamed* after them in their removes. So the Rock *followed* them *vertually*, the vertue and benefit of the Rock followed them, and went along with them. In like manner should we have a care that the Sacraments should not only be efficacious when we are present at them, and in the act of receiving them, but their efficacy and vertue should *follow* us, and *streame* after us all the while we are travelling in the wilderness of this world, till we come into heaven.

When wee come to the Sacrament, and do not shew the efficacy and power of it, do not keep our Covenants, and walk the more fruitfully and religiously after it, there follows upon it these two evils.

1. First, God accounts such receiving no service done to him. The sacrament received without following, and answerable obedience, he reputes and accounts as no service at all to him. Look how God contests with his people,

ple, *Zeck. 7. 5, 6, 7. Did yee at all fast unto me, even ta me? And when yee did eat, and when yee did drinke, did yee not eate, &c. Should you not heare the words, &c.* As if he had said; yee have kept many fasts for many yeares, but ye did no service to me in all your fasts; for your fasting was no more service to me, than when ye did eate and drinke for your selves, and for your owne pleasure and delight. But how so? Because with your fasting, ye joyned not your obedience to me and my words, there followed no obedience in your lives; and therefore you fasted not unto me. *Did ye at all fast to me, to me?* So likewise will God contest with such communicantss, as doe not expresse the power of the sacrament, and keepe not their sacramentall covenants in following obedience. When ye received the sacrament in the first, second, third and every moneth in the yeare, did yee at all performe any service unto me, unto me? And when ye did eate, and when ye did drinke, did ye not eat for your selves, and drinke for



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for your selves? *Should you not heare the words* which the Lord cries by his Ministers? Your eating and drinking at the Sacrament, is no more service to me, than when yee eat and drinke at your owne ordinary tables for your selves, and your own pleasures, so long as after your receiving, and eating, and drinking at my table, there followes no expression of the power of mine Ordinance, no conscience of keeping your covenants, in yeelding obedience to my words in your lives. Now what comfort can we have in our having received the Sacrament, if God accept it not as a service done to him? Nay, it is so farre from being a service accepted of God as done to him, that hee accounts it treachery against him. It is true here, which *Hosea* speakes, *Hos. 6. 7. But they like men transgressed the Covenant: there have they dealt treacherously against me:* There, that is, in the very covenant they have plaid false with mee; where they thought they did God great service, there they abused him; where they thought to please

please God, there they provoked him to anger, there they dealt treacherously against me. It is in it selfe a service to God to receive the Sacrament, and to make a covenant with him. And many thinke they doe God good service herein, but they are deceived, because like deceitfull false-hearted men, they transgressed the Covenant; There, there, in the very Covenant, they dealt treacherously against God. And so it is no service, but a provocation to the Lord: for what can provoke more than treachery? And what is it but treachery to transgresse so solemne a Covenant?

2 *Secondly*, wee horribly pollute, and take Gods Name in vaine, and make our selves guilty of *spirituall perjury* before God. What think we of perjured and forsworne persons? What thinke we will become of them? When we take an oath solemnly at the Lords Table to forsake our sinnes, to walke in obedience in the performance of such holy duties, and then afterwards live in those sins still, and in the neglect



Chap. 27.

Siquidem  
vovens, &  
non sol-  
vens, quid  
nisi peje-  
ro? Bern.  
de Præcep.  
& Disp. c.  
20.

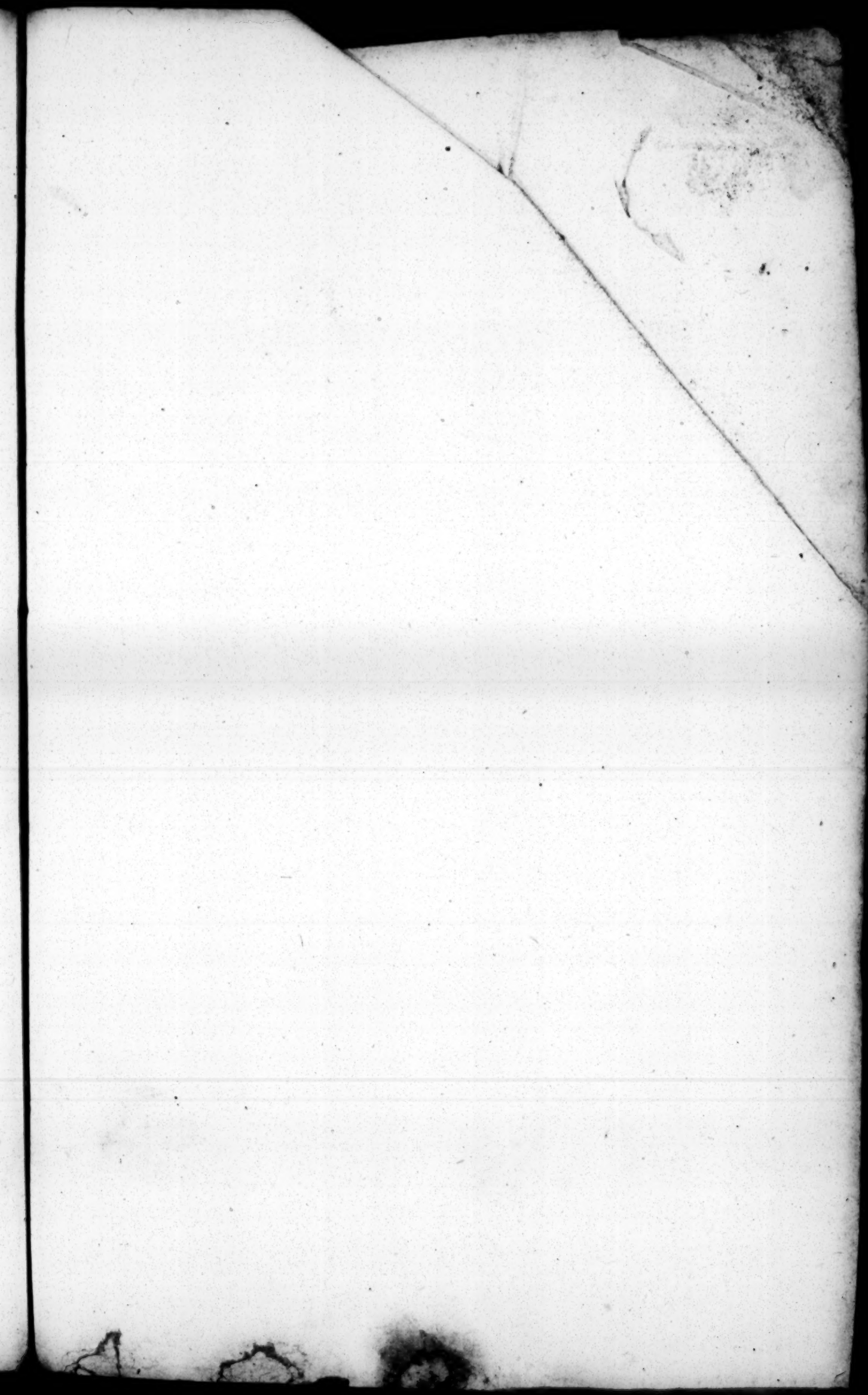
neglect of those duties still. Are wee not forsworne? If we sweare to doe such a thing, and doe it not, doe wee not forswear? And is it a light thing with us to bee forsworne, and that by the breach of an Oath, and Covenant made solemnly with God? Doe but consider, how heavily God threatens *Zedekiah* for breaking his oath and covenant, with the King of *Babylon*, *Ezek.* 17. 12. --- 21. Reade, and well observe the whole place. *Zedekiah* made an oath to *Nebuchadnezzar*, and brake it: And what followed upon it? *Verf. 15. Shall he escape that doth such things? or shall he breake the Covenant, and be delivered? Verse 19. As I live, surely mine oath that he hath despised, and my Covenant which he hath broken, even it will I recompense upon his owne head. But how? He should dye for it in the midst of Babylon. Verf. 16. and it first cost him the losse of his eyes, so soone as hee had seene his children flaine before his eyes. So smart vengeance hath God for perjury. God hath sworne that hee will be revenged upon such as are forsworne,*

sworne, *verse 19.* And though men will, yet God will not be forsworne. Now then will the Lord be so heavily avenged for breach of oath, and covenant with a man, nay, with an heathen man, and an Idolater? Woe then to that man that breaks covenant with the great God of heaven and earth, who will not be mocked, who will not be baffled withall, who will be a swift witnesse, and a severe Judge against all such as grossly take his glorious name in vaine, and so foulely pollute his holy Ordinance. And thus a man doing the duties required *before, in, and after* the receiving of the Sacrament, comes to the Sacrament after *the due order*. And he that *walkes after this Rule, peace shall be upon him, and all the Israel of God.*

F I N I S.









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